# Grimorium Verum

Edited and translated by
Joseph H. Peterson

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## A handbook of Black Magic

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With complete French and Italian texts

## PREFACE

*Grimorium Verum* is one of the most notorious handbooks of black magic - one of the few that deals openly with spirits of darkness. People have long sought the aid of non-physical beings; the biblical king Solomon in particular had a reputation since ancient times for commanding demons. There are many texts claiming to reveal Solomon's methods for controlling spirits. One of the oldest (first to third century) is the *Testament of Solomon.*[1] It includes an extensive catalog of demons, and supposedly explains how Solomon compelled them to help build his Temple in Jerusalem. A more influential text on Solomon's magic is *Clavicula Salomonis,* or the *Key of Solomon,*[2] which exists in many widely varying manuscript forms. Unlike the *Testament, Clavicula* has very little information on specific demons, although it is common to find various demonologies appended to it in the manuscripts.

Many of the modern handbooks of magic (or "grimoires") draw on the *Clavicula* to some degree. *Grimorium Verum* too depends heavily on the *Clavicula,* but the methods have been greatly simplified. It likewise incorporates a catalog of specific demons and their powers, and adds other sinister elements. Missing drawings, dislocated text, and faulty Latin all serve to confound the casual reader. In some places Solomon is identified as the biblical king, while elsewhere he is identified as a Jewish Rabbi.

In 1999 I undertook a translation of *Grimorium Verum* based on the French edition published by "Chez Alibeck" (1517 i.e. 1817).[3] Although the Alibeck edition is defective in many ways, I was able to supply some of the many missing drawings using parallel passages in other grimoires. Nonetheless, the resulting text was still far from coherent.

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[1] Translation by D. C. Duling in Charlesworth, James H. *The Old Testament Pseudepigrapha* (Garden City, N.Y.: Doubleday, 1983.)

[2] Translation by S. L. Mathers, *The Key of Solomon the King (Clavicula Salomonis)* (1889) is seriously outdated. Clavicula Salomonis is usually translated simply as "Key of Solomon", but "little key of Solomon" is technically more correct. Clavicula (=Clavis /"key" + -cula /diminutive) is Latin translation of Greek kleidion = kleis/kleidi ("key")+ -on (diminutive). The often heard "Greater Key" should be deprecated; it was coined by L. W. de Laurence to help distinguish it from another Solomonic magic text *Lemegeton* or *Lesser Key of Solomon,* and to help promote his prostituted editions of both texts.

[3] Emil Weller lists this as 1817, *Die falschen und fingirten Druckorte,* Bd. 2, p. 266. Leipzig, W. Engelmann, 1864. My earlier translation is included on the esotericarchives.-com CD-ROM.

I also included in my first edition a transcription of the Italian edition of Amato Muzzi (Firenze, 1880) and noted that the Italian edition included more material, although it too was obviously defective. I made no effort at that time to study the differences other than to compare readings of some of the many puzzling passages.

In 2006 and 2007, I obtained photographs of the two remaining printed editions,[1] and took the opportunity to study all of them in more detail. The Italian edition of G. Bestetti (Milan, 1868), in spite of A. E. Waite's misleading contention that it has only "slight variations" from the edition of Muzzi,[2] proved to have a wealth of interesting differences. For example, Bestetti included extra seals found in the *Grimoire of Honorius*. The other major edition was that of Simon Blocquel; it also has many interesting differences from the other editions. In light of this new material, I decided to undertake this completely new edition and translation.

## Disclaimer

Part of the fascination of this text is no doubt due to the many grotesque and criminal elements, such as using a human skull and blood. This is particularly true in the appended "amazing secrets." **These should in no way be regarded in any other way than horror fiction. Anyone attempting them literally is more likely to end up in jail, or a hospital for the criminally insane, rather than experience true magic.**

## Outline of the method

Control of the spirits or demons is affected in a variety of ways. These include supplicating divine and angelic assistance, use of magical words, Psalms,[3] symbols, magical tools, exchanging favors including food, arranging pacts, and utilizing the demons' chains of command. Since they are seen as having a subtle body of sorts, the threat of pain is also commonly used.[4]

Particular care is given to the magical tools or ritual implements. Through the use of sympathetic substances such as stones and herbs, and observation of planetary hours, planetary powers are instilled, "drawn down," and "fixed" into the tools or amulets.[5]

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[1] Not counting modern reprints and translations based on the earlier editions.

[2] A.E. Waite, *Book of Ceremonial Magic*, pp. 109-110.

[3] Use of various Psalms are one of the characteristics of Jewish magic and Solomonic magic in particular.

[4] On this topic, see R. Greenfield, *Traditions of Belief in Late Byzantine Demonology*, p. 211.

[5] Greenfield, *Traditions*, pp. 190-195.

The first prerequisite mentioned in the text is a lamen written with blood, or engraved on a stone, which must be worn on your person. Already there is confusion regarding this figure. The Alibeck "1517" edition (abbreviated Alibeck) shows a complex design called "Great Wheel of the Spheres or Planets by JJJ. C" (see page 9). This does not fit the description of the lamen, namely that it has semi-circles and the letters A and B where you substitute your own initials. British Library manuscript Lansdowne 1202 does include a figure matching the description, however none of the other figures in that manuscript correspond to drawings in the printed editions of *Grimorium Verum* (see Appendix 1). Blocquel refers to "the figure opposite" which is obviously incorrect, it being the magic circle (see page 20). The Italian editions indicate the three sigils belonging to Lucifer, Beelzebuth, and Astaroth.[1]

It should be noted that this same confusion regarding the lamen exists in the many texts and derivatives of *Clavicula Salomonis*. Some of the better manuscripts specify versions of *Sigillum Dei Aemeth*[2] also known in various versions from *Liber Iuratus Honorii* (the Sworn Book of Honorius).[3] Some manuscripts, namely the later French ones, specify variations of the Seal of Solomon also known in a simpler form from the *Magical Calendar*. Pietro de Abano's *Heptameron* specifies a lamen with a hexagram surrounded by "A G L A" and other elements; this also occurs in the Hebrew *Key of Solomon* manuscript published by Gollancz (*Sefer Mafteah Shelomoh*). A more elaborate version of the latter is found in the *Grimoire of Pope Honorius* (not related to the *Sworn Book*) where it is called the "pentacle of Solomon."[4] In all these cases, the appropriate lamen serves to protect you from the evil spirits. There is a widespread tradition of making amulets called the "Seal of Solomon" since late antiquity. The earliest examples of these are carved on hematite; they show Solomon on horseback spearing a female demon.[5]

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[1] The logic might be that the seals of the three chief demons represent their authority and approval for commanding their subordinate spirits.

[2] Included in Bodleian Library manuscripts Aubrey 24 (fol. 60r) and Mich. 276. It also occurs in *La véritable magie noire, ou, Le secret des secrets ... du Mage Iroé Grego* ("Rome" i.e. Lille France, "1750" i.e. ca. 1850) Other examples can be found in Kircher's *Oedipus Aegyptiacus* (1652-4, pp. 479-81) and Will Erich Peuckert's *Pansophie* (Berlin, 1956). See also the version used by John Dee in *John Dee's Five Books of Mystery*.

[3] See for examples British Library Sloane manuscripts 313, 3850, and 3853.

[4] See Appendix 5 for these drawings.

[5] Pablo A. Torijano, *Solomon the Esoteric King* Brill: Leiden, 2002, pp. 129-141. For similar drawings with the same motif see Gollancz, *Book of Protection*, London, 1912. Some examples face pp. 4, 1, 18, 22, 26, 30, 42, 60, and 68. Budge also published some examples in *Amulets and Talismans* 1930, reprint Collier: New York, 1970, p.274-280. Also see Budge on use of bloodstone (hematite, red marble, heliotrope, and jasper) for amulets, op. cit. pp. 314-316.

The preparation of the mysterious seal is concluded by offering "fine incense" prepared with blood, while invoking the "spirit of the east."

The preparation of the tools is described in detail. They include a quill knife, a larger knife, a lancet or burin, staff, wand, parchment, inkpot, ink, consecrated water, incense, and censor.

The quill knife must be a small precision instrument for shaping quill pens. The second knife must be large enough to use in preparing the parchment. In the *Key of Solomon* the quill knife (Lat. *artavus*[1]) and feather quill pens seem to be optional: A permanent metal pen (Lat. *stylus*) can be used instead.[2]

The burin or pen can be used for writing or engraving the magical characters and words. The inkpot and ink can simply be bought and consecrated. The lancet is used for drawing blood to be used as ink.

Two magic staves (Fr. *bâston*) are needed, the first of elder, and the second of hazel. A single prayer of consecration serves for both, which will "sanctify this staff or wand" (Fr. *conserver ce bâton ou verge*). From this, it can be presumed that the second "staff" should be in reality a much smaller wand.

Part of the consecration of the instruments requires sprinkling with consecrated water. For this purpose, a consecrated asperser is prepared from mint, marjoram, and rosemary.[3] Fumigating is also enjoined, which will necessitate a censor and charcoal. The ingredients of the incense seem to be flexible, and include lignum aloe, frankincense, and mace.[4]

Great importance is attached to the preparation of the parchment used for writing the invocations and seals of the spirits. Many practitioners feel that professionally prepared parchment will serve as well. These are available from a variety of sources. Some practitioners also substitute store-bought (paper) parchment, or even common paper.[5]

The preparation of the parchment is done within a magic circle, which is not described but is mentioned in the invocations. The grimoires are nearly unanimous that the evocation of spirits should be done within the safety of a magic circle. The section on perfumes specifies that the magic circle should be fumigated with mace. Apparently according to the *Grimorium Verum* (hereafter GV) method, the magic circle used for evoking spirits is drawn with charcoal and has the sigil of the spirit in the middle and various phrases around the outside, given in French even in the case of the Italian editions of the text.

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[1] As Lat. *artavus* is relatively rare, it was often left untranslated in *Clavicula* manuscripts, and hence morphed into artave, arthanus, arthany, arthane, arthame, or athame.

[2] In this case the stylus would be consecrated in the same way as the other metal implements.

[3] This is more complex in *Clavicula*.

[4] Any of various Biblical incenses would seem safe choices, such as specified in Exod. 30:34-38. *Clavicula Salomonis* lists a variety of woods that can be burned as offerings to the different planetary spirits.

[5] Based on Internet newsgroup discussions.

The preparation for evoking the spirits is simple, and includes seclusion, abstinence, fasting, and praying for three days. This period should also be used for studying the book and memorizing the conjurations.

## Demonology of the *Grimorium Verum*

The "three powers" Lucifer, Beelzebuth, and Astaroth of course are well known. Less well known, or rather elsewhere unknown, is the catalog of lesser spirits who perform most of the services for the mage.

Lucifer is traditionally a synonym for Satan, the devil. The name was applied to Satan by St. Jerome and other Church Fathers. It is a Hellenized form of the Latin translation of ῾Εωσφορος (Isaiah 14:12).

The name Beelzebub originated as a Jewish punning of Beelzeboul (God of the Heavens).

Astaroth originated as the Canaanite fertility goddess Ashtoreth, and in the Bible, King Solomon is in fact said to have patronized her cult. He/she appears in the *Testament of Solomon* as an angel who thwarts the sixth arch-demon.[1]

In the *Magical Treatise of Solomon,* the spirits of the four quarters are headed by Lucifer (E), Asmodai (N), Astaroth (W), and Beelzeboul (S).[2] Of these, only Asmodai is missing from the list of the "three powers" in GV. Lesser spirits ("or more properly 'devils'") are classified into aerial, terrestrial, aquatic, and infernal.[3] Demons of the four winds (north, south, east, and west) become solidified into distinct geographies (Lucifer in Europe and Asia, Beelzebuth in Africa, Astaroth in America). There are also hints of a planetary categorization in the mention of solar spirits.

Of the lesser demons, a common view of them is that they are often "rather stupid beings," in many ways inferior to humans.[4] This view is consistent with the practice of coercing or conjuring them. The purposes for which they are employed are often far from lofty: attaining material wealth, favor of authorities and the opposite sex, opening locks, etc.

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[1] 1Kgs 11:5. See Duling in Charlesworth *The Old Testament Pseudepigrapha,* p. 970, n l.

[2] Greenfield, *Traditions of Belief,* pp. 347-350. In MTS, the magician is told to face east, and then the other three quarters in turn, conjuring Lucifer, Astaroth, Beelzeboul, and Asmodai. Op. cit. p. 226.

[3] On other elemental classifications, see Greenfield, *Traditions,* pp. 202-211. On "demons inhabiting the air" cf. *Traditions,* p. 15, citing Ephesians 2:2 and 6:12.

[4] Greenfield, *Traditions,* pp 206-210, 261.

## Notes on this edition

The main printed sources for this text are the editions of Alibeck (1517 i.e. 1817), Blocquel (ca 1830), Bestetti (1868), and Muzzi (1880).[1] All are small volumes. Alibeck and Blocquel are in French, while Bestetti and Muzzi are in Italian. For the French text, I have followed Alibeck primarily, with alternate readings from Blocquel. The edition of Simon Blocquel of Lille (who also used many pseudonyms including Blismon, Buqcellos, Milbons, Momblis, and Frinellan) is well executed, and has a beautiful foldout color illustration of the "grand roue." For the Italian text, I have used Bestetti as the primary text. The drawings in Bestetti's edition are poorly executed, and I have redone them for legibility (in particular the seal of Frutimière). Where the drawings are missing, I have tried to supply them from other related texts, particularly *Clavicula Salomonis, Le Grand Grimoire,* and *Grimoire of Honorius.*

L1202 (London, British Library, Lansdowne manuscript 1202, Book 3) also contains a version of *Grimorium Verum* with some interesting variations. Some of the spirits are differently named, the sigils are different, and there are other insertions and omissions. See Appendix 1 for translation.

## A word about the figures

Although the text makes frequent reference to the figures "shown here," the figures in the printed editions are always dislocated or omitted entirely. It is not always clear which figure belongs to any given reference. The sigils of the spirits are said to be revealed by them personally, a kind of signature. I have resisted the temptation to redraw them all with straight lines and round circles on the theory that the spirits might not accept them as valid, just as a lawyer would not accept a typewritten name where a signature is required. Nonetheless, I have gone to considerable effort to render the artwork from the texts as accurately and legibly as possible.

## Relation of the textual sources

Bestetti and Muzzi have characteristic mistakes and alterations in common with Blocquel, thus in the description of Lucifer, Alibeck reads *irascitur* and *rubicundus,* but Blocquel and the rest read *irastur* and *rubicandus.* In the description of Beelzebuth Alibeck reads *at tamen* and *fluminas,* while the others read *et tamen* and *flumidas.* Alibeck makes frequent references to the spirits' sigils, but many of the figures are missing. In *most* of these cases, Blocquel omits the reference. It can be surmised that Blocquel modified the text to disguise the fact that its prototype was defective, rather than Alibeck adding the references. This is confirmed by the fact that Blocquel refers to the figures at the end of part 2.

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[1] See Bibliography for details.

The Italian editions are full of French elements, including entire French passages. The circles around some of the seals also have French passages, so it is clear that the Italian editions were based on a French original. In all cases where Blocquel differs from Alibeck, the Italian editions follow the reading in Blocquel. In cases where the Italian editions have material not found in the French editions, it is clearly taken from a well-known text, usually the *Grimoire of Honorius.* Bestetti even seems to reproduce printing flaws in Blocquel's artwork, for example the crosses in the sigils of Frucissière and Guland.

Muzzi is clearly based on Bestetti, as it reproduces the mistakes in the latter, and adds a few new ones. So for example, in the prologue, VMN: "et comme il n'y a aucun art parfait et constant"; Bestetti: "e come non c' è alcun arte perfetta e costante"; Muzzi: "e come non c'è alcuna cosa perfetta e costante." Also in the prologue Muzzi reads "questo mistero" instead of "questa scienza" in Bestetti; the latter is more consistent with Lat. "huius scientiae" of Ad. 10862. Muzzi also makes some stylistic improvements, namely better executed drawings, the use of quotation marks and other punctuation, changes in the capitalization, and in a few cases text is reworded for easier reading (e.g. Bestetti's "e la conoscienza" becomes "ebbi la conoscenza" in Muzzi). Page number errors in Muzzi also can be explained by the fact that the old numbers were copied from Bestetti even though the text had been repaginated.

A very simple stemma thus emerges:

**Clavicula variant + Grimoire of Honorius variant**

**Alibeck or variant**

**Blocquel**

**Bestetti**

**Muzzi**

## Introduction to the 1999 edition

According to Idries Shah,[1] "this grimoire was par excellence the magical book of Europe.... There is some mystery about actual manuscripts of the *Grimorium Verum*. The French version, for instance, seems to have been printed from a very incomplete copy: in fact, from what could have been some magician's notes from the complete manuscript. The Italian versions, on the other hand, seem to have been compiled with reference to a very complete manuscript whose whereabouts is not now known."

"There is another mystery about the Italian editions. They are in extraordinarily great demand. There is nowhere that one can get a copy at less than a price far greater than almost any other work of similar size and date. The price, in other words, is out of all proportion (sometimes insanely so) to the rarity of the book as collector's piece. This means that quite a number of people are buying the *Grimorium Verum* for purposes other than mere collection." A.E. Waite, in his *Book of Ceremonial Magic* (1911, p. 98) makes similar comments regarding the superiority of the Italian editions.

Large portions of the French text were translated by Waite in the book cited, but on the whole Waite's translations are not very reliable. Another translation was published by Shah;[2] his is even more incoherent than Waite's, and quietly omits many difficult passages. Shah also seems to have adopted many of Waite's freer renderings or mistranslations. In the present edition, I have supplied missing figures from versions found in other grimoires.

## Benediction

I would like to thank the following for their help: My wife Candy proofread the English text and offered many valuable suggestions. Giorgio Montanari proofread the entire text, and provided invaluable help unraveling many difficult passages, and other valuable suggestions. Tomasso Braccini proofread and offered corrections to the Italian text. Harmon Pierce provided help on some of the difficult French passages. Juliette Williams shared her thoughts and photographs of a rare edition of Blocquel with a beautiful color illustration. Ioannis Marathakis gave permission to quote his translation of Harleian ms. 5596. Margaret Tufts Tenney, Head of the Reading Room, Harry Ransom Center, at The University of Texas at Austin helped arrange high quality photographs of the Blocquel edition in their collection. Rhonda Green at the Cleveland Research Center prepared high quality photographs of their copy of Pierre Mora's *Clavicules*.

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[1] *The Secret Lore of Magic*, (Citadel Press, New York, 1970, pp. 79ff)

[2] Op. Cit. pp. 75-112.

## Malediction

I thought it fitting in a work such as this to include the negative equivalent of thanks, namely a curse. It should be apparent that considerable effort and expense went into preparing this book. Unfortunately, copyright violators are daily making such ventures more and more impractical. So I will repeat the words of Pseudo-Albertus, "Inasmuch as, at this juncture, all looks so gloomy in society, the writer of this expects that no pirate of books will wrongfully seize this work and reprint the same, if such an one does not wish to incur the eternal curse, and even condemnation from such an act. While we recommend it to the protection of God and the Holy Trinity, that they may be watching the same, and set the Angel Michael as watch and guard over the undertaking, so that no pirate may rob the real and legal owner of the means of deriving his daily bread from the sale of this publication, and cheat him of his property by the peril of losing his blessedness, such a being would never find rest nor quiet, by day or night, neither here below nor in the hereafter, by seeking to defraud the publisher of his own. This would God the Father, Son, and Holy Spirit grant."

> "Mirathe saepi Satonich petanish Pistan ytmye higarin ygcirion temgaron-aycon, dunseas cafliacias satas clacius Jacony haslhaja yeynine Stephatitas beaae lud Doneny eya hideu reu vialta cyc vahaspa Saya Salna bebia euci yaya Elenche na vena Serna."[1]

I will add that special dishonor belongs to certain evil and loathsome IP trolls, who try to boost their egos by populating their websites with material pilfered from the hard work of others. May the devils continue to punish them until they finally carry them away to hell.

> Omnes autem maledictiones has convertet super inimicos tuos et eos qui oderunt te et persequuntur.

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[1] Albertus Magnus' *bewährte und approbirte sympathetische und natürliche Egyptische Geheimnisse für Menschen und Vieh.* Zweiter Theil. Allentown, 1869, p. 2.

# ABBREVIATIONS

| | |
|---|---|
| BL | British Library, London |
| *Clavicula* | Clavicula Salomonis (Key of Solomon), used generically to refer to any of the numerous manuscripts or printed editions. When used specifically, refers to edition at esotericarchives.com. |
| Fr. | French |
| GG | *Le Grand Grimoire.* 1750 |
| GH | *Grimoire of Honorius* |
| GV | *Grimorium Verum* |
| Ital. | Italian |
| Ital. eds. | Italian editions of GV, namely those of Bestetti and Muzzi. |
| KJV | King James version of the Bible. |
| L1202 | Lansdowne manuscript 1202 in the British Library, London. |
| Lat. | Latin |
| MC | McLean, Adam. *The Magical Calendar: A Synthesis of Magical Symbolism from the Seventeenth Century Renaissance of Medieval Occultism.* Grand Rapids, MI: Phanes Press, 1994. |
| Ms., Mss. | Manuscript, Manuscripts. |
| MTS | Magic Treatise of Solomon, various versions in A. Delatte, *Anecdota Atheniensia I.* Paris, 1927. |
| OP | Heinrich Agrippa, *de occulta philosophia.* |
| r | *recto* |
| Sl. | Manuscript in the Sloane collection, British Library, London. |
| v | *verso* |
| VMN | *La véritable magie noire, ou, Le secret des secrets ... du Mage Iroé Grego* (Blocquel: "Rome" i.e. Lille France, "1750" i.e. ca. 1850) |
| [ ] | Alternate wording or explanation. |
| < > | An error or accretion in the text that should be disregarded. |

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### PART 1. TRANSLATION.

# GRIMORIUM VERUM

## ('THE TRUE GRIMOIRE')

Or the most proven[1] Keys of Solomon the Hebrew Rabbi, wherein the most hidden secrets, both natural and supernatural, are immediately exhibited; but it is necessary that the demons should be contented on their part.

Translated from the Hebrew by Plaingière, a Dominican Jesuit [sic!], with a collection of curious secrets.

⁂

Memphis.

Published by Alibeck the Egyptian. 1517.[2]

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[1] The word "proven" (Lat. probatum) occurs frequently in collections of cures, recipes, and charms to note that the editor has actually tested and verified its effectiveness three times.

[2] The title page of the Blocquel edition reads as follows: LES VÉRITABLES / CLAVICULES / DE SALOMON, / TRÉSOR DES SCIENCES OCCULTES, / SUIVIES / D'un grand nombre de Secrets, et notamment / de la grande Cabale / DITE DU PAPILLON VERT. [fig butterfly] *Approuvé par AGALIAREPT.* [fig.] A MEMPHIS, / *chez ALIBECK, l'Egyptien.* (The True Clavicles of Solomon, Treasure of Occult Sciences, followed by a great number of secrets, and particularly of the great Kabbalah called the Green Butterfly. Approved by Agaliarept. Memphis. Published by Alibeck the Egyptian.)

# The True Clavicles of Solomon.

⁂

Memphis.

## PREAMBLE[1]

Be mindful, O my son Roboam, because I Solomon received from God the wisdom and the knowledge of all things. Then Roboam answered, "How is it that I deserve the same merit as Solomon my father, who received the science of all creation from the angel of God?" Solomon answered, "Listen to my voice, my son, so you may hear of these beautiful things.[2]

One night when I was going to bed, I murmured the holy name of God,[3] and asked for the ineffable knowledge of all things; then the angel of God[4] appeared to me and said, "Solomon, your prayer was not in vain in the presence of God. You have not asked for long life, nor great riches, neither the ruin of your enemies, but have rather asked for the intelligence to make good judgments. Because of this, the Lord has given you a wise heart, and great intelligence, such as none before you has ever had, and will not be equaled after you.[5]

Comprehending these words, I realized that I had within me all sciences and the knowledge of all creations in the heavens [and under the heavens].[6] Thus I knew that all sciences are in vain; and since there is no art that is perfect and eternal, I have composed this work, entitled the *Clavicle,* in which I have hidden and enclosed all the secrets of the magical art, without which none of these secrets can be acquired. I have described this as the Clavicle (or "little key") for as a key can unlock a treasure, so this work can open up the treasures of science, and knowledge of the magical arts.

---

[1] This preamble is not found in Alibeck or Blocquel, but it can be found in Bestetti and Muzzi, as well as various manuscripts and editions of *Clavicula,* including BL manuscripts Ad. 10862, Sl. 3847, and Sl. 1307. It is also in VMN, but the Italian seems closer to the Latin rather than the French. Thus VMN reads "Souviens-toi mon fils Roboam, que lorsque moi, Salomon, j'ai reçu de DIEU, la sagesse et la connaissance de toutes choses. Lors ( répondit Roboam ) d'où vient que je n'ai pas le même mérite que Salomon, mon père qui à eu la science de toutes choses créées par l'Ange de Dieu...." whereas Ad. 10862 reads "Recordare fili mi Roboam, quando ego Salomon uerborum sapientiam à Domino accepi. Tunc respondit Roboa, quid ego demerui, quam in aliquorum assimulabor Patri meo Salomoni, qui per Angelum Dei meruit habere scientiam omnium creaturarum...."

[2] Ad. 10862: mirabilia Dei ("the wonders of God").

[3] Ad. 10862 specifies that this was the sacred name "Iah". Sl. 3847: "the holy name of God Isaack."

[4] In Ad. 10862, this angel is named Homadiel; Sl. 1307: Omadiel; Sl. 3847: Raziel.

[5] 2 Chron, 1:11-12.

[6] The Latin text of Ad. 10862 reads, "et cum cognouissem uerbum, quod mihi factum erat, cognoui in me esse omnium Creaturarum, et quę in Celo et sub Celo sunt" ("and when I understood what I had been told, I realized that within me was the knowledge of all the creations, both that which is in the heavens, and under the heavens.")

You may see therefore, my son, and take advantage of my work,[1] and make sure all things are properly prepared. Therefore, O my son, I command you by the Paternal blessing which you anticipate, to make a small case of ebony[2] in which you will put my Clavicle, and when I pass from this life to the other, you must put it in my tomb, so that it may never fall into the hands of the wicked. And as Solomon ordered, so it was done.

Finally, after having been long buried, some philosophers of Babylon undertook the renovation of Solomon's tomb in order to embellish it, and during the excavation this small case was recovered. It was taken and opened by the philosophers; but none of them could comprehend anything in it because of its great age. However, there was one among them named Jroë Greco[3] who started to pray, and asked God with tears in his eyes, to grant him his grace and favor him with his assistance in obtaining this knowledge, so that he might be worthy to understand this knowledge and the secrets of this Clavicle.

At once, the angel of the Lord appeared to him and said, "Do not be amazed that the secrets of Solomon have remained hidden, for the Lord intended that this science would never fall into the hands of the wicked and the impure. Therefore promise to me never to reveal to any living creature that which I will show you, otherwise the secrets will be profaned, and they will have no effect."

To this Jroë promised, and soon the angel of God departed, saying to him, "Go and read the Clavicle; the words that were dark will be revealed to you and manifested" Jroë was surprised and rejoiced when he understood that he was the angel of the Lord. Therefore looking again at the work, he found it changed, such that he could easily understand it all. Now Jroë foresaw that this work could fall into the hands of the wicked and ignorant, and said, "I conjure that anyone into whose hands these secrets should fall, by the power of God and his wisdom, that he never let this treasure fall into the hands of the wicked, and does not appear manifest to someone who is not wise and does not fear God."

Jroë returned the Clavicle to the ebony case. The words of that Clavicle are such as will be found described in this book.

---

[1] Ad. 10862 and Sl. 3847 state that this work provides the key to the success of magical operations in this work or in the works of other authors.

[2] *Clavicula* reads "capsula eburneam" ("ivory chest").

[3] Ad. 10862 reads "Ioe Grecis", which Mathers misreads "Iohé Grevis" and notes, "I think this is correct, but the name is very indistinctly written in the MS., which is difficult to decipher. In another copy of the Clavicle it is written Iroe Grecis, but I think this is an error." Sl. 3847 reads "a Grecian named Ptolomy." VMN reads "Iroë Grego."

## PUBLISHER'S NOTE.[1]

The secrets of this science were scorned for centuries by the despots and leaders of the Italian land, in order to keep the people bound in ignorance, although those very leaders themselves were born and raised in superstitious bigotry and erroneous beliefs, and were not eager to investigate the truth. However, the time has come to dispel the fog of ignorance in order to make way for the light of truth. They have longed for a time in which people are given the freedom to study and discover the foundation of this truly divine science—so called because it was revealed by an angel of God—otherwise called occult.[2]

I have strong faith and make a vow for the good of humanity so that the same may be accurately studied by scholars, so this Italy of ours can be counted among those nations with persons versed in the occult sciences.

---

[1] This "publisher's note" is not found in the Latin or French editions.

[2] The Italian grammar of this sentence is not correct, perhaps an indication that the publisher who added this note (Madame Puches?) was not a native Italian speaker. See Appendix 4.

# GRIMORIUM VERUM

## The True Grimoire,[1]

Here begins the *Sanctum Regum,*[2] that is, the "King of the Spirits" or the "Clavicles of Solomon," who was a very wise necromancer, and Hebrew Rabbi.[3]

### In the first part.

Herein is contained various arrangements of characters with which are invoked the powers, the spirits, or more appropriately called the devils, to send for them when you please, each according to their power, and to compel them to come and agree to all your demands, without causing you any annoyance, provided they are placated on their part, because these sorts of creatures do not give anything for nothing at all.

You will also find in the first part the means of sending back these spirits, whether aerial, terrestrial, aquatic, or infernal, as you will see and can perceive with the means that will be taught.

### In the second part.

Here is taught the natural and supernatural secrets, which are operated through the power of the demons. You will also find the means of using them, all without deceit.[4]

### In the third part.

Here you will find the key of the work, along with the method of applying it. However, before entering into these matters, it is necessary to instruct you in the following characters.

---

[1] Blocquel and Bestetti read "The true Clavicles of Solomon."

[2] I use italics to denote Latin passages. The phrase "Sanctum *Regnum*" is found throughout GG 1750. The Blocquel: Lille, ND edition of *Le Dragon Rouge ou L'Art de commander les Esprits Celestes* also reads "Sanctum Regum."

[3] Note this contradicts the attribution to King Solomon in the title.

[4] Traditionally demons were characterized as utterly deceitful, telling the truth only as a "bait to further delusion." Popular beliefs accepted that they could be made to consistently tell the truth. See Greenfield, *Traditions,* p. 166 and n 513. The aerial spirits in particular were more truthful (op. cit. p. 208).

## HERE BEGINS THE KEY OF THIS WORK.[1]

There are three powers,[2] which are Lucifer, Beelzebuth, and Astaroth.

### [The Lamen.]

### [Figure not given in original text.]

You must engrave this present character reversed in this manner, so that the impression may be made at the specified time.[3] *See and act, believe me, everything is of consequence; nothing must be forgotten.*

You must carry the said characters on you. If you are male, in your right pocket, *written in your own blood,* or that of a sea turtle. At the two semi-circles you must put the first letter of your name and surname.[4] Alternatively, if you wish, you can engrave these characters onto an emerald or ruby, since each of these stones are of great sympathy to the spirits, *particularly with the solar ones who are the wisest, and through the familiars who are also better than the others.*[5]

If you are female, carry them on the left side, within your bosom, like a reliquary, and always observing, just as the other sex, to write or have engraved the said characters in the day and hour of Mars.

*Be obedient to the spirits, that they will be obedient to you.*

---

[1] In L1202, the "Key to the Work" is the magic wand. See Appendix 2.

[2] L1202 refers to these three as "princes."

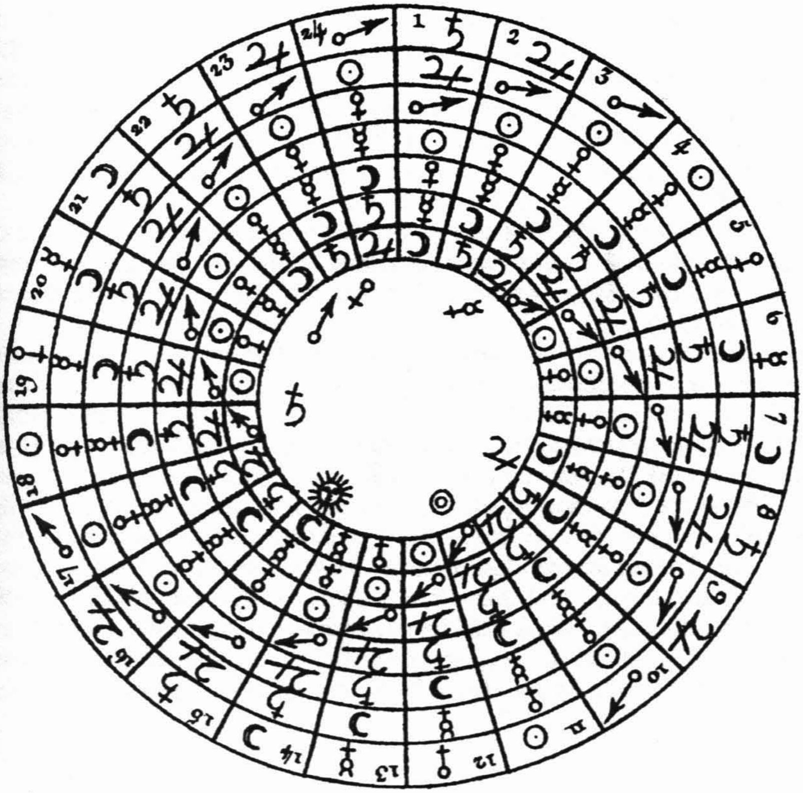
[3] Unfortunately, the figure is not supplied. This seems to be the same as the figure of Scyrlin/Scirlin mentioned elsewhere in the text. See the introduction. Blocquel tries to make up for the deficiency as follows: "You must write, or have written, the characters illustrated in the first figure, opposite", *i.e.* the figure with the directions Midi, Occident, Septentrion, Orient (south, west, north, east) indicated. Bestetti: "You should write their characters, or have them written, as shown on page 12", *i.e.* the characters of Lucifer, Beekzebuth, and Astaroth. See also the figure supplied in L1202 (see Appendix 1).

[4] Blocquel: "you will put at the two top corners the first letter of your (family) name, and at the two bottom corners put the first letter of your Christian (baptismal) name"; Bestetti and Muzzi read, "in the two top corners." Perhaps the "A. D. A. M." in the circle is intended as an example (see page 20).

[5] In the *Testament of Solomon,* the demon Scepter helps Solomon obtain a huge emerald to adorn his temple in Jerusalem. See Duling, op. cit. p. 972.

## [Planetary hours.]

## The great wheel of the sphere of the Planets per JJJC.[1]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## [The spirits.]

The prelude explains, in the chapter describing the spirits, that which is very necessary to be read and well noted, in order to acquire knowledge of this divine work. The spirits, who are powerful and exalted, serve only their confidants and intimate friends, or if a pact has been entered into, or their service can be acquired by means of certain characters at the will of Singambuth,[1] or his secretary, *Let the reader or operator beware, lest the said spirits catch you unawares.*

---

[1] This figure shows the planets assigned to each hour of the week. For example, starting at the top outer circle you will see a "1" and the symbol for Saturn. This indicates that the first hour after sunset on a Saturday is assigned to Saturn. Moving clockwise, you will see that the second hour after sunset is assigned to Jupiter. The second ring shows the hours of Thursday (Jupiter), then Tuesday (Mars), Sunday (Sun), Friday (Venus), Wednesday (Mercury), and finally the inner ring shows Monday (the Moon). The planetary hours are referred to frequently throughout the text. In Blocquel this is titled simple "Grand roue des planètes" and is brilliantly colored: The outer ring is colored red, the next orange, then yellow, green, blue, and indigo.

Rabidanadas, of whom we will give you information and perfect knowledge in order to call, conjure, and constrain him,[2] as you will see in the key. Later on will be described the manner of making pacts with spirits who will come according to the character and temperament of the one who wishes to invoke them. This will be known with difficulty, because ... *"I will it, I command it; my will is enough of a reason."*[3]

The dark and difficult things would be too clear if they were explained further, *I do not speak for myself*,[4] *but also through the subjects, because that pertains to Rabidinadap, i.e. it is accomplished through his decree.*

After that you should offer fine incense and moisten it *with your own blood*, or with that of a young male goat, *with invocation to the Spirit of the East*[5] in his place, *so that this small work includes a minimum of clear teaching*, but it is certain, if you are willing to accept a little pain and precautions, *then it will become readily apparent.*

Thus there are two types of pacts, implicit and explicit.[6] You will be able to know the one from the other by paying attention to my little work. Know however that there are various types of spirits. The first type is "employed," and the others are "not employed," *or the smallest.* Those that are "employed" means that when you make a pact with them you give them something belonging to you; therefore, you must be on guard. *"Whoever makes a friend his superior, makes himself an enemy."*

---

[1] This is the only mention of Singambuth.

[2] Referring to Singambuth?

[3] Hoc volo, sic iubeo, sit pro ratione voluntas: Juvenal, *Satires*, VI. 223

[4] Note this phrase is in Latin in Alibeck and Blocquel, but in French in the Italian editions!

[5] This "Spirit of the East" is not otherwise identified, however GH has Magoa in the east, Egym in the south, Bayemon in the west, and Amaymon in the north. There is considerable variation in identification of the four kings of the cardinal directions. Agrippa, OP2.7 has (E, W, N, S): "Oriens, Paymon, Egyn, Amaymon", however in OP3.24 he says, "Urieus, king of the east; Amaymon, king of the south; Paymon, king of the west; Egin, king of the north, which the Hebrew Doctors perhaps call more rightly thus, Samuel, Azazel, Azael, Mahazuel," (See Cichus In Sphaeram Mundi, f. 21 apud quem: Zoroa. Fragm. O104; cf. Salom. ff. 28v-29r; sed addict. K: Reuchl. Arte 3, sig. O7r) MC has: "Bael, Moymon, Poymon, Egyn" or "Asmodel in the east, Amaymon in the south, Paymon in the west, and Aegym in the north"; "Oriens, Paymon, Egyn, and Amaymon"; or "Amodeo [sic] (king of the east), Paymon (king of the west), Egion (king of the north), and Maimon."

[6] Bestetti: implicit and manifest.

As regards the spirits, there are both superiors and inferiors. *The superiors are named Lucifer, Beelzebuth, and Astaroth. The Emperor rules three Counts; the spirits are all able.*[1]

The inferiors of Lucifer *inhabit Europe and Asia. Those who are obedient to Beelzebuth inhabit Africa. Which obtain the laws.* Astaroth inhabits the Americas wherein each of them has two who command their subjects in all things that the emperor decides and decrees throughout the world, *and conversely they order whatever is to be done.*

The spirits do not always appear in the same form. This is because they meld themselves out of the secret matter, *from all matter* and for this reason, they need something to lend them a body in order to appear to us, and can take the shape and form that appeal to them.[2]

*Beware lest they frighten[3] you.*

Lucifer appears i*n the form of a handsome boy; when angry he appears reddish.* Nevertheless there is nothing monstrous about his appearance.

Beelzebuth sometimes appears in monstrous[4] forms, such as the shape of a monstrous calf, or a billy goat with a long tail, *and yet most often he appears in the shape of a fly*[5] of an extremely large size. *When angry he vomits flames, and howls like a wolf.*[6]

*Astaroth appears black and white in color, most often in human form, but sometimes in the shape of an ass.*

See the three characters of Lucifer below his circle.[7]

---

[1] Lat. "come/comes" could also mean soldiers, devotees, or companions. The Latin is corrupt here. L1202 reads "the spirits are the princes and their companions"

[2] On the concept that the demons have a sort of subtle body and thus can appear, and even to an extent suffer pain, see Greenfield *Traditions*, pp. 199-201. The subject is also discussed at length by Pseudo-Psellos in *de daemonibus*. On demons taking animal form, see Greenfield, op. cit., p. 180. See also Agrippa, OP3.19.

[3] Reading "pavescant" for "parescant."

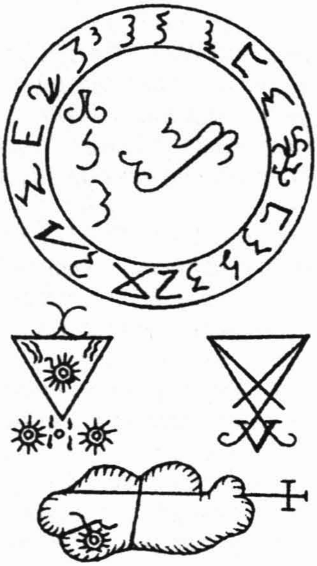
[4] Bestetti, Muzzi: frightening.

[5] It is generally agreed that the name Beelzebub means "lord of the flies." See Edward Langton, *Essentials of Demonology*, London: The Epworth Press, 1949, p. 167.

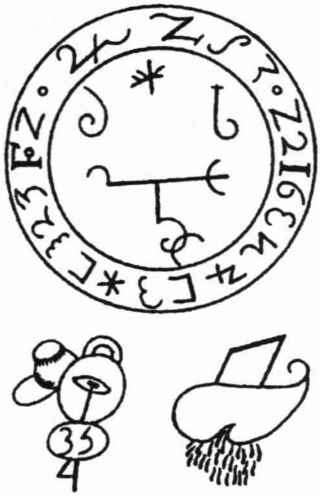
[6] Reading "quando irascitur vomit •flammidas et •(h)ululat sicut lupus."

[7] Blocquel, Bestetti, Muzzi add "or pentacle." The last of the three characters of Lucifer differ in Blocquel et al. They substitute Lucifer's "sign and character" from GG 1750. The third (bottom-most) character in Alibeck is labeled Claunech in Blocquel et al. Compare the version in Bestetti in Appendix 7, which is similar to that in Blocquel. Similarly the characters for Beelzebuth are replaced with those found in GG, and the originals are used for Musisin.

**Lucifer.**

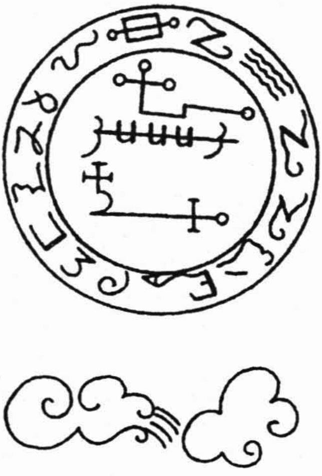


**Beelzebuth.**

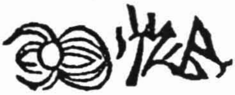


Those that follow are the characters of Beelzebuth and Astaroth, placed under their proper circles.[1]

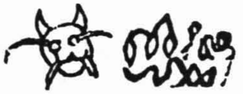
**Astaroth.**



**Put Satanakia.**



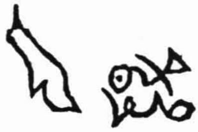
**Agalierap.**



**Tarchimache.**

[not given]

**Fleruty.**



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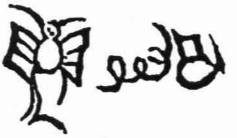
[1] Bestetti, Muzzi add, "and used when you wish to invoke." Figures for Satanakia, Agalierap, and Fleruty are missing from the text, but have been supplied here from GG 1750.

You must call them with their self-revealed characters:[1] and when you want to obtain and have something from them, invoke with the method that will be described in the third part, *otherwise you might work in vain.*

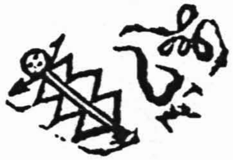
Moving on to the lower spirits, the two subordinates of Lucifer, *are Put Satanakia*[2] *and Agalierap.*[3] Those of Beelzebuth are Tarchimache[4] and Fleruty;[5] their characters are as shown.[6]

The two subordinates of Astaroth are Sagatana[7] and Nesbiros.[8] See their characters.[9]

**Sagatana.**



**Nesbiros.**



There are still other demons who are under Syrach the duke. There are eighteen others, their names are as follows:

1. Clauneck. 2. Musisin.[10] 3. Bechaud.[11] 4. Frimost. 5. Klepoth. 6. Khil. 7. Merfilde.[12] 8. Clistheret.[13] 9. Sirchade.[14] 10. Segal. 11. Hic-

---

[1] See Agrippa, OP3.29-31 and (Pseudo-Agrippa) OP4 for the various traditional ways of constructing the seals of the spirits. Those revealed by the spirits themselves are discussed in OP3.31.

[2] "Put Satanakia" is probably an error for "sunt Satanakia" ("... are Satanakia" etc.). Bestetti and Muzzi read "Put Satanachia." This first list of demons, from Satanakia through Nesbiros (excluding Tarchimache), is found in GG 1750. For their "characters," see Appendix 1, page 102.

[3] So Alibeck, Blocquel; Bestetti: Agalierep. GG equivalent is Agaliarept. There is an Agaliarept mentioned in the catalog of grimoires, which appears at the end of *Véritable Magie Noire*: "*Les véritables Clavicules de Salomon; trésor des sciences occultes*, etc. NOTA. Il n'y a de véritablement bonne édition que celle approuvée par Agaliarept, contenant la grande cabale dite du Papillon vert." (*The True Clavicles of Solomon; treasure of occult sciences*, etc. NOTE. The only truly good edition is that approved by Agaliarept, containing the great Kabbalah known as of the *Green Butterfly*.)

[4] So Alibeck and Blocquel. Bestetti reads: "Tarchimach."

[5] GG: Fleurety.

[6] Blocquel, Bestetti, Muzzi omit this phrase, no doubt because the referenced figures are missing. I have supplied them from GG.

[7] GG: Sargatanas. Blocquel et al: Sagathana.

[8] GG: Nebiros.

[9] Blocquel et al omit this phrase.

[10] So Alibeck; Blocquel and Bestetti: Claunech, Musifin. Muzzi: Claunech, Musofin. Blocquel, Bestetti, and Muzzi also move Clauneck and Musisin to numbers 16 and 17.

[11] Blocquel et al: Bechard.

[12] Elsewhere in Alibeck this is spelled "Merfide."

[13] Alibeck reads Clisthert here, but Clistheret below. Blocquel et al read Clistheret.

[14] Blocquel et al: Silcharde.

pacth.[1] 12. Humots. 13. Frucissière. 14. Guland. 15. Surgat. 16. Morail. 17. Frutimière. 18. Huictiigaras.[2]

Here are their characters.

**Clauneck (1).**[3]

[not given]

**Musisin (2).**[4]

[not given]

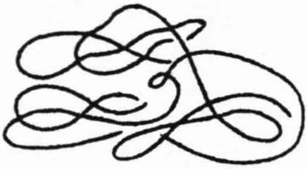
**Bechaud (3).**[5]

[not given]

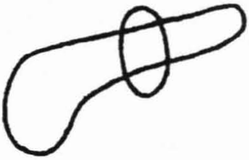
**Frimost (4).**[6]

[not given]

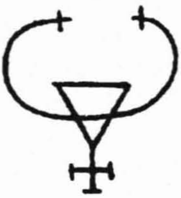
**Klepoth (5).**[7]



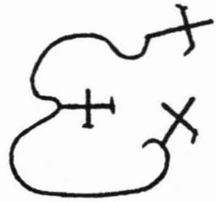
**Khil (6).**



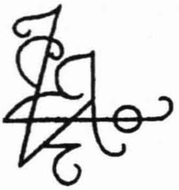
**Merfilde (7).**



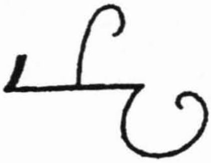
**Clistheret (8).**



**Sirchade (9).**



**Segal (10).**



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[1] Elsewhere in Alibeck this is spelled "Hiepacth."

[2] Elsewhere in Alibeck this is spelled Huictugaras or Huictiigara. Blocquel et al: Huictugaras.

[3] LB et al substitute the third seal of Lucifer, which is also given as such by Waite.

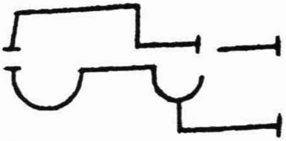
[4] LB et al substitute the seal of Beelzebuth, which is also given as such by Waite.

[5] LB et al substitute the seal of Minosons, which is also given as such by Waite.

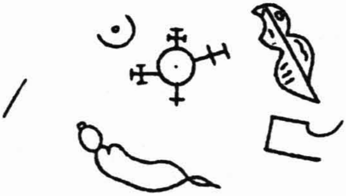
[6] LB et al substitute the seal of Bucon, which is also given as such by Waite. The seal of Frimost in GG 1750 also resembles Alibeck's Bucons.

[7] This sigil is not labeled in Alibeck, but so the other editions.

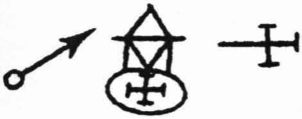
**Hicpacth (or Hiepacth) (11).**



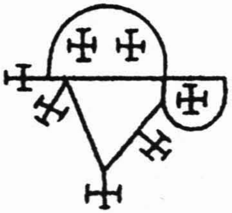
**Humots (12).**



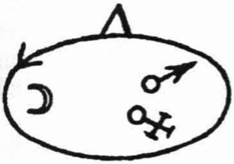
**Frucissière (13).**



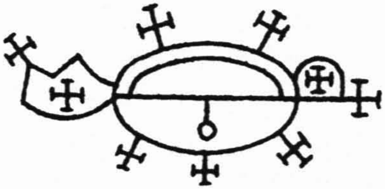
**Guland (14).**



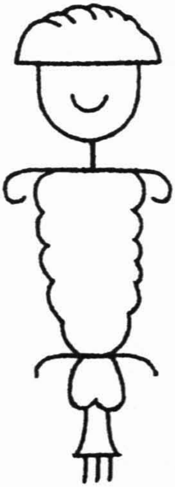
**Surgat (15).**



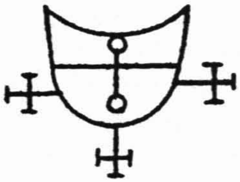
**Morail (16).**



**Frutimière (17).**



**Huictiigaras (18).**



### Second part of the ... S.S.J.

Agla * Adonay * Jevova.[1]

There are still other demons, but being lacking in power, we will not speak of them. The power of the eighteen spirits is as follows:

1. Clauneck[2] has power over goods and riches, and can help you find hidden treasures for those who make a pact with him. He can give great riches, being greatly loved by Lucifer, and it is he who makes him bring the money.[3] *Obey him and he obeys.*
2. Musisin has power over the great lords,[4] and teaches them all that happens in the Republics and the realms[5] of their allies.
3. Bechaud[6] has power over winds, storms, lightning, hail, and rain, as well as of toads, or other things of that sort.
4. Frimost has power over women and girls, and will help you have enjoyment of them.
5. Klepoth makes you see all sorts of dances.
6. Khil can produce earthquakes and tremors of the earth.
7. Merfilde has the power to transport you in an instant wherever you want.
8. Clisthert[7] makes it seem day or night, whenever you wish.
9. Sirchade[8] has the power to make you see all kinds of animals of any nature.
10. Segal shows all sorts of marvels and chimeras, both natural and supernatural.[9]
11. Hicpacth will bring a distant person to you in an instant.
12. Humots has the power to bring to you all sorts of books that you can desire.
13. Frucissière can resuscitate the dead.
14. Guland has the power to excite and cause every sort of disease.
15. Surgat can open all sorts of locks.[10]

---

[1] Blocquel reads "Jehova" which is most likely correct. This section heading and three names are not found in the Italian editions.

[2] Blocquel and the Italian editions again move Clauneck and Musisin to number 16 and 17. They also use the spelling Claunech and Musifin/Musofin.

[3] Bestetti, Muzzi: "... it is he that administers the money."

[4] Bestetti, Muzzi: great ones of the earth.

[5] Bestetti, Muzzi: private chambers.

[6] So Alibeck. Blocquel: Bechard. Bestetti and Muzzi: Bèchard; L1202: Bechar. GG1670: Béchet

[7] So Alibeck. Blocquel et al: Clistheret.

[8] Blocquel et al: Silcharde.

[9] The Italian editions read, "Ségal allows you to obtain every sort of prodigious talent and skill, both natural and supernatural." This is apparently a misreading of the French, since most of these spirits serve to show the conjuror illusions.

[10] The Italian editions add, "without a key."

16. Morail has the power to render persons invisible.
17. Frutimière has the ability to prepare all sorts of feasts for you.
18. Huictiigara[1] causes sleep or wakefulness in some, and in others a troublesome sleepiness.

Under the two Satanachia, Satanicæ,[2] there are forty-five demons (and according to some others, fifty-four),[3] and under the power of which there are four, two of which are chiefs, and the others are of no great consequence.[4] The four are Sergutthy, Heramael, Trimasel, and Sustugriel.[5]

These spirits are very necessary and [said to be][6] useful for whatever happens, since they act easily and readily, provided they are content with the operator, that is to say, with the one who wishes to obtain something from them.[7]

### Of their power.

1. Sergutthy[8] has power over women of all ages, provided it is a good occasion.

2. Heramael[9] teaches the art of medicine, gives knowledge of all diseases with their entire radical cures, and makes known all types of plants, the places where they are found, and when they must be collected, also their true compositions, for effecting a perfect cure.

3. Trimasel[10] teaches chemistry and all slight of hand,[11] and gives the secret of making the true powder of projection, that has the power to change imperfect metals, like lead, iron, or tin,[12] into true gold or silver, the true sun or moon, according to his oaths, etc. *However, he must be content with the operator and vice versa.*[13]

4. Sustugriel teaches the magical art and gives familiar spirits for all that is desired,[14] and can provide mandrakes.

---

[1] Blocquel, Bestetti, Muzzi: Huictugaras.

[2] So Alibeck. Perhaps Sagathana is intended. Blocquel: Satanachia, Satanaciæ; Bestetti: Satanachia e Satanacia; Muzzi: Satanacia e Satanacia.

[3] The Italian texts merely read fifty-four.

[4] Bestetti and Muzzi: "... two main ones, and others are simple."

[5] Blocquel and Bestetti: "Sergutthy, Heramael, Trimasael, Sustugriel." Muzzi: "Serguthy; 2. Hèramael; 3. Trimasael; 4. Sustugriel." L1202: Sugunth, Eramael, Irmasial, Suffugiel.

[6] Muzzi adds.

[7] Seals for these spirits are only found in L1202.

[8] So Alibeck; Blocquel, Bestetti, Muzzi: Serguthy.

[9] Blocquel: Héramael; Bestetti, Muzzi: Hèramael.

[10] So Alibeck; Blocquel, Bestetti, Muzzi: Trimasael.

[11] So Alibeck and Blocquel. Instead of "and all slight of hand" the Italian editions read "and its secrets."

[12] Bestetti, Muzzi: "copper."

[13] Bestetti and Muzzi omit "*and vice versa.*"

[14] Bestetti, Muzzi: "familiars *and* all that is desired."

Under the two Agalierapts and Tarihimal.[1]

Elelogap has power over water, and his character is thus.[2]

Under the two Nebirots[3] are two others: Hael and Sergulath. Hael teaches writing of all sorts of letters,[4] and in an instant can enable one to speak any language. He also explains the most hidden things.

Sergulath furnishes all sorts of speculations,[5] and teaches the art of war and the means of smashing enemies. Their characters are as follows.[6]

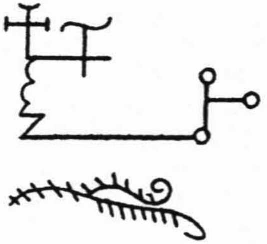
There are others who depend of Hael and Sergulath, who have much power, and are eight in number.

1. Proculo, 2. Haristum, 3. Brulefer, 4. Pentagnony,[7] 5. Aglasis, 6. Sidragosum, 7. Minosons, 8. Bucon.[8]

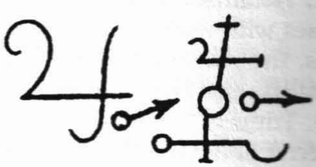
Here are their characters:[9]

[Figures of Proculo, Haristum, Brulefer, Pentagnony, Aglasis, and Sidragosum not given.]

**Minosons (7).**



**Bucon (or Bucons) (8)**



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[1] This is obviously not a complete sentence, but probably refers to the list that follows. Blocquel, L1202, Muzzi: Agalieraps and Tharithimal. The Ital. eds. read "Under him there is Agalieraps and Tharithimal."

[2] No such character is given however. Blocquel reads "Eleogap." Bestetti, Muzzi: "*Elcogap* [sic] has power over travels by sea."

[3] GG equivalent is Nambrot or Nebirots.

[4] Blocquel et al: "characters."

[5] Bestetti, Muzzi: "Sergulath offers the way to act in all sorts of ventures."

[6] Blocquel and the other editions again omit the reference to the missing characters.

[7] So Alibeck; Blocquel: Pentagnogny. Bestetti: Pentagnegni in this spot, but Pentagnony below.

[8] So Alibeck in this spot, elsewhere Minoson; Blocquel, Bestetti, Muzzi: Minosum, Bucons.

[9] The later texts again omit the reference to the omitted figures.

### Their powers.[1]

1. Proculo causes one to sleep for twenty-four hours, and gives knowledge of the spheres of sleep, etc.[2]
2. Haristum gives one the power to pass among flames without burning.[3]
3. Brulefer makes you loved by women.[4]
4. Pentagnony has the power to render you invisible and he makes you beloved by the great lords.
5. Aglasis transports you through the whole world.[5]
6. Sidragosum can make a young woman dance entirely nude.[6]
7. Minoson[7] can make one win at any game of chance.
8. Bucon[8] has the power to cause hatred and jealousy between one and the opposite sex.

We have said enough regarding the spirits; in the next section we will speak about the conjurations and the way to compel them to come.

It is necessary to observe everything exactly, and to forget nothing about their characters and the specified times.

---

[1] This section is missing in Muzzi. It instead adds, "Scongiurazione. Sergulath, Hèramael, Trimasael, Sustugriel, Agalieraps, Tharithimal, Elgo[.]apa, Nebiros, Hael, e Sergulath; e voi anche Proculo, Haristum, Brulefer, Pentagnegni, Aglasis, Sidragosum, Minosum e Bucons, insieme al grande, possente e santo Aldonay, fatevi vedere; venite, correte al comando di N... N... e per la vostra potenza somma, indefinita, ponetevi al di lui ordine e volere, onde possa ottenere tutto quello che desidera. / Santus, santus regum verba praeterague nihil! Omnis spiritus rexurgat! Pax voluntas, fiat voluntate mea."

[2] Bestetti, Muzzi: "Proculo gives the gift of prophecy and the ability to foretell the future."

[3] Bestetti, Muzzi: "walk on burning coals, such that the flames will neither burn nor cause pain."

[4] Bestetti, Muzzi: "Brulefer instructs one in astronomy and celestial matters."

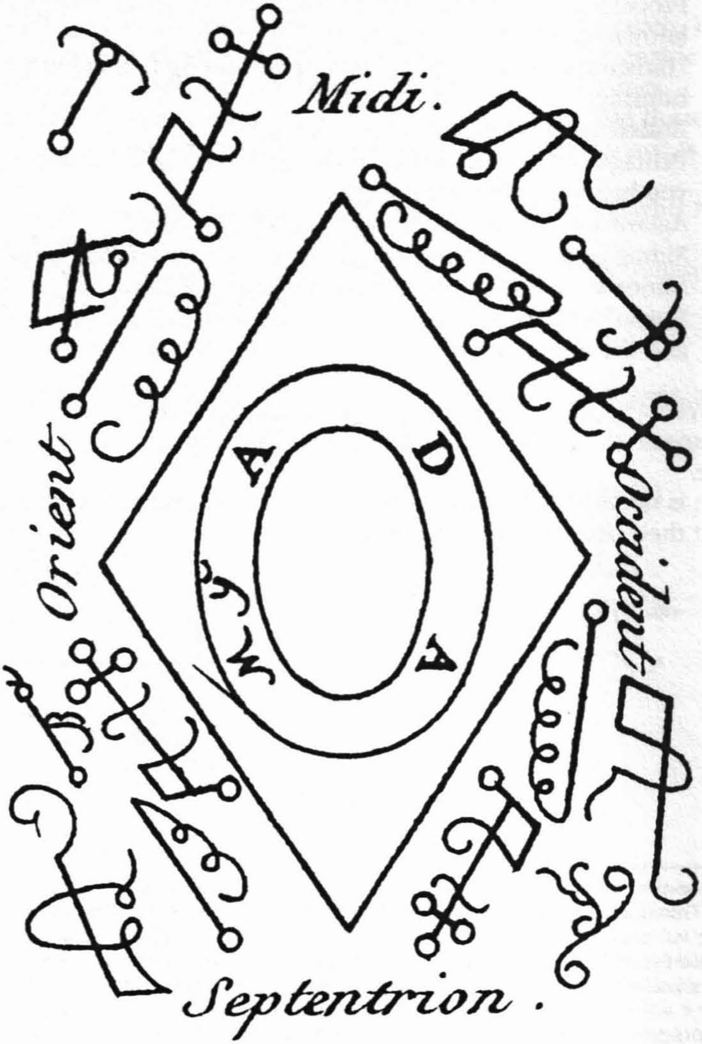
[5] Bestetti, Muzzi: "Aglasis has the power to destroy all your enemies."

[6] Blocquel, Bestetti, and Muzzi censor this to "Sidragosum makes young women dance against their wishes."

[7] Blocquel, Bestetti, and Muzzi: Minosum.

[8] Blocquel et al: Bucons.

### [The magic circle.][1]



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[1] This figure does not appear in either of the Italian editions, but is found in the French editions. Its use is never made clear. The reference to the four cardinal directions (Midi, Occident, Septentrion, Orient) imply it is to be used as a magic circle. A magic circle with very similar symbols appears in *Les Véritables clavicules de Salomon* tr. par Pierre Mora, which is used for preparing the mysterious rings, so that may be the intended use of the present figure. See chapter 20 below, and Appendix 5, page 104.

## PART THREE OF THE S. S.[1]

### Invocations.

> *Heloy † Tau † Varaf † Panthon † Homnorcum † Elemiath † Serugeath † Agla † On † Tetragrammaton † Casily* †[2]

You must write this invocation on virgin parchment, with the character which is made for Scyrlin, as mentioned in the first book; because all the others are dependent on him, as messenger of the others, and he can force them to come and appear in spite of them, as having the authority of the Emperor.[3]

### Preparatory oration.[4]

> O Lord God Adonay, you who has created mankind out of nothing after your own image and resemblance; although I am an unworthy sinner, I pray that you deign to bless † and sanctify this water, so that it is beneficial to my body and spirit, and that all deceit depart from me, O Lord God omnipotent and ineffable, even as your people departed from the land of Egypt, and you allowed them to pass over the Red Sea on dry feet, grant your grace to me, that being purified by this water of all my sins, I may appear innocent before you. Amen.

---

[1] SS: Most likely "Secret of Secrets," the alternate title of *La véritable magie noire* (Rome, 1750). The printer (none other than Blocquel of Lille) numbered the signatures and marked them with the abbreviation «S des S.»

[2] Blocquel et al: "Heloy + Taut + Varaf + Panthéon + Homnocum Elemiath + Serugeath + Agla + On + Tetragrammaton + Cafily +"

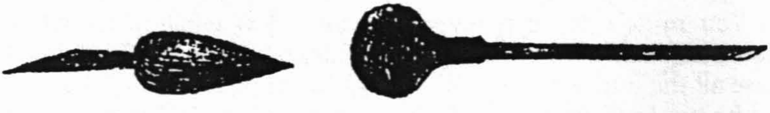
[3] This is perhaps the most problematic passage in the entire book. The character of Scyrlin (elsewhere Scirlin) is apparently missing. On page 36 of Alibeck we are told to "form the characters of Scirlin *as shown at the beginning of this work.* It is not likely that the "grande roue" (page 9) is intended, which shows the planets of each hour. It is probably the missing sigil described at the beginning of the work (supplied in L1202; see Appendix 1). Some have interpreted it to mean the figure with the four cardinal directions noted (page 20), but that is most likely the magic circle. Blocquel resolved the issue by substituting the name Claunech, whose sigil is given. Bestetti and Muzzi read, "Write this invocation on virgin parchment, with the characters which are made for the spirits which have been spoken of on page 17. Perhaps not coincidently all three editions specify "page 17" although the content of page 17 varies in each edition. In Bestetti page 17 includes the description of the appearance of Lucifer and Beelzebuth. This cannot be correct since Blocquel et al replace "as having the authority of the Emperor" with "for he is much loved by Lucifer" – a phrase used of Claunech.

[4] Compare *Clavicula,* Book 2, chapter 2.

Continuing with this preparation, we will now speak of the preparation for the hour of the *Sanctum *Regum.*

## [Preparation of the ritual implements.]

**[Ritual implements: quill knife and burin.]**[1]



It is necessary to have a knife or a quill knife, and a lancet or burin of new steel, [made] in the day and hour of Jupiter,[2] with the moon waxing, and being finished, say over them the following oration or conjuration, which will serve also for the knife, quill knife, and lancet.

### Conjuration.

> I conjure you, O form of the instrument N. by God the Father omnipotent, by the virtue of the sky and the ruling stars, by the virtue of the elements, stones, plants, and of all animals, by the virtue of the hail[3] and the wind, that you receive such virtue that you can obtain perfection for us in all the things which we wish to achieve, and that we plan to make, without trickery, falsehood, or deceit, through God the creator of the Sun and the angels. Amen.

Then recite the seven [Penitential] Psalms,[4] and the following words:

> *Dalmaley, Lameck, Cadat, Pancia, Velous, Merroé Lamideck, Caldulech, Anereton, Mitraton,*[5] most pure angels, be the guardians of these tools that are needed for many things.

---

[1] This drawing is based on Lan. 1203. Nothing similar is included in any of the editions of GV consulted.

[2] In *Clavicula,* the quill knife is made in the day and hour of Mercury. Note the words "made" seems to be missing; see below where the sacrificial knife is said to be "made". The inkpot is said to be bought in the day and hour of Mercury.

[3] The Italian edition of Bestetti reads "storms." This section is missing in Muzzi.

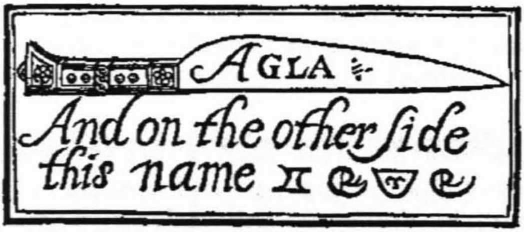
[4] Psalms 6, 31, 37, 50, 101, 129, 142 (KJV6, 32, 38, 51, 102, 130, and 143).

[5] Bestetti has several errors not found in Alibeck or Blocquel: "Dalmaley, Lamech, Cadat, Paneia, Velous, Merroè Lamideeh, Calidulechi, Anereton, Mitraton" *Clavicula*: "Dani, Lumech, Agalmaturod, Gediel, Pani, Caneloas, Merod, Lamidoc, Baldoc, Anereton, Metraton, Tuancia, Compendon, Lamedon, Cedrion, On, Mytrion, Anton, Syon, Spisson, Lupraton, Gion, Gimon, Gerson, Agla, Aglay, Aglaod, Agladiameron."

## The Knife.

In the day and hour of Mars, the moon waxing, make a knife of new steel. It must be large enough to cut the neck of a young goat in a single blow. Make for it a wooden handle, also in the day and hour of Mars as mentioned above, and with the burin engrave the handle with the characters that follow.[1]

**[Magic knife, from Reginald Scot.]**


AGLA
And on the other side this name

[Engrave the name *AGLA* on the blade using the burin.][2] Then fumigate and sprinkle it, for use when needed during the operation. [However, if you cannot make it yourself, buy a new one, conjuring, sprinkling, and fumigating it three times. The knife will serve for cutting your wands, and all else that will be necessary.][3]

## The way to sprinkle and fumigate.

### Oration that must be said while sprinkling.

> In the name of immortal God, may God sprinkle you N., and purify you of all deceit and wickedness, and you will be whiter than snow. Amen.[4]

---

[1] The characters are omitted in Alibeck. Blocquel, and the other editions following it, substitute "the characters if Bechard." I believe these innovations were done to avoid the appearance that this text is basically an edition of *Clavicula*, which Blocquel also sold.

[2] The Italian editions omit the instructions to engrave the sacred name AGLA on the blade, but say simply, "Before using, it must be sprinkled and fumigated."

[3] This passage is erroneously displaced to the instructions on preparing virgin parchment below. In place of the missing drawing, I have supplied one from Reginald Scot's classic, *The Discoverie of Witchcraft*, showing the conjurer's knife engraved with the name AGLA. Ebenezer Sibly includes the same information in his *New and Complete Illustration of the Occult Sciences*, Book 4, London, 1795 (?), p. 1102. VMN specifies the words "AGLA + ON", starting from the point to the handle.

[4] Aub. 24 and Ad. 10862 both read "Purify me, O Lord, with hyssop, and I shall be pure; wash me and I shall be whiter than snow." ("Purifica me Domine hyssopo, et mundabor, laua me, pre niue dealbabor") which seems to be a modification of Ps50:9: "asparges me hysopo et mundabor lavabis me et super nivem dealbabor." This appears in the Ordinary of the Tridentine Mass, as well as virtually all grimoires including *Heptameron.*

Then sprinkle the holy water, saying:

> In the name of the Father † and the Son † and the Holy Spirit † Amen.

This aspersing serves for all the necessary items, as does the fumigation as follows.

For fumigating, you must use a crucible or other container, in which will be placed charcoal lit from a fire which has been lit expressly for that purpose; and when the coals are burning well, put on the scents, in order to perfume all that needs to be made according to the art, saying the following:

### Invocation to be said while fumigating.

> Angels of God be our help, and may our work be completed. *Zazay, Salmay, Dalmay, Angerecton, Ledrion, Amisor, Euchey, Or,*[1] great angels, Adonay, be present with us here, and grant N. the virtue to receive such force, that through it our work may be accomplished, in the name of Father † and of the Son † and the Holy Spirit † Amen.

Then say the seven Psalms following these two: *Deus iudicium tuum regi da* (Give the king thy judgments, O God, Ps71), and *Laudate Dominum omnes gentes* (O praise the Lord, all ye nations, Ps116).[2]

### Of the paper or virgin parchment[3]

The virgin paper can be made in many ways. Normally it is made of the skin of a lamb, young goat, or other virgin animal. <Afterwards sprinkle and fumigate it, and engrave the name *AGLA* on the blade us-

---

[1] Blocquel et al: ... Euchez, Or" Compare *Clavicula*: Be ye present to aid me, and may my operation be accomplished through you; Lazay, Salmay, Dalmay, Adonai, Anereton, Cedrion, Cripon, Prion, Anaireton, Elion, Octinomon, Zevanion, Alazaion, Zideon, Agla, On, Yod He Vau He, Artor, Dinotor, holy angels of God; be present and infuse virtue into this parchment, so that it may obtain such power through you that all names or characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, who liveth and reigneth through all the ages. Amen.

[2] In KJV these are Psalms 72 and 117. These two Psalms are used individually for several purposes in *Clavicula*, but together are found in the operation for consecrating parchment, which is also the origin of the above quote. Alibeck specifies "the seven Psalms after the two Psalms ...." Bestetti: "Then recite the following Psalms: Judicium tuum regi da, et laudate Dominum omnes gentes."

[3] It was common practice to reuse pieces of parchment, but this is not suitable for magical purposes according to most sources – hence the specification that it be "virgin."

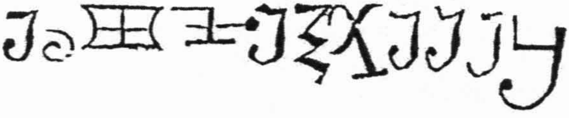
ing the burin. And if you cannot make it yourself, buy a new one, conjuring, sprinkling, and fumigating it three times. The knife will serve for cutting your wands, and all else that will be necessary.>

Remember that when the sacrifice is made for the virgin parchment, all the implements must be on the altar of sacrifice.

### [The staff and wand.]

[A wand of hazel should be prepared ]<staff should also be prepared from elder>[1] which has never born fruit, being cut in a single blow, in the day and hour of Mercury, the moon waxing. You yourself must engrave the characters shown[2] with the burin, or the pen, or the lancet of the art.

**[Magic characters for staff and wand, from VMN.]**



Then prepare a staff of [elder] <hazel>,[3] that has never born fruit, and is without germ, cutting it on the day and in the hour of the sun (Sunday), and inscribe on it these other characters.[4]

After completing this all well, say the following prayer over the staff.

### Oration.

> O most powerful and most wise Adonay, deign to bless and sanctify this staff or wand, that it may have the necessary virtue, through you whose name lives for the eternity of the ages. Amen.

Then sprinkle, fumigate, and lock up in a trunk.[5]

---

[1] A wand of hazel is probably intended, as *Clavicula* specifies that a wand be made of hazel in the day and hour of Mercury, and a staff be prepared of elder (sambuco). Note the prayer below mentions wand or staff. Hazel is generally too small for a suitable staff, so it appears the French text has confused the two.

[2] Again the figure is missing. Blocquel and the others substitute "the characters of Frimost." I have supplied the version found in VMN.

[3] Elder is probably intended. See above. Italian: Pomo codogno (mela cotogna), which is quince.

[4] The characters are again missing. In *Clavicula* and VMN the same characters are used for the staff and wand. Blocquel et al substitute "the characters of Klepoth."

[5] Bestetti and Muzzi omit this sentence.

### Of the Lancet.

You must have a new lancet, consecrated[1] as already described for the knife and burin. You must make it on the day and hour of Mercury (Wednesday), the moon waxing.

### [Consecration of the Parchment.]

Make it in the following way. Take the young goat, and place it on a flat surface such that the neck faces up, the easier to cut it. Take the knife, and cut the neck in a single stroke, pronouncing the name of the spirit that you want to invoke.

For example, you would say:

> "I slay you in the name of, and in the honor of N.N."

This must be understood in all that needs to be done generally. Remember well, and be careful not to use two strokes, for the head must be cut off in a single cut. Next, skin it with the knife, while reciting the following invocation:

### Invocation.

> *Adonay, Dalmay, Lauday, Tetragrammaton,*[2] *Ancreton, Areton,* and you holy angels of God be present here, and grant virtue to this paper, that it may be properly preserved,[3] and that all things written on it will achieve perfection.[4]

After the animal has been skinned, take fine salt and spread it evenly over the skin, but the salt must first be blessed as follows:

### Exorcism of the salt.

> I exorcise you, O creature of salt, through the living God,[5] through the God of Gods, and the Lord of Lords, that all deceit depart from you, and that you serve us in making the virgin parchment.

---

[1] Literally "conjured."

[2] Blocquel and the Italian editions following it mistakenly writes "Tretragrammaton."

[3] Bestetti and Muzzi: "beneficial."

[4] *Clavicula*: *Lazay, Adonay, Dalmay, Shaddai, Tetragrammaton, Anereton, Anefeneton, Cureton,* and ye holy angels of God; be present, and grant power and virtue unto this parchment, and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

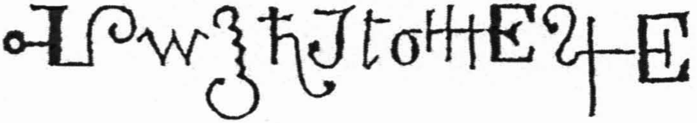
[5] The Ital. eds omit "through the living God."

### Blessing of the salt.

> God of Gods, and Lord of Lords, who created all things from nothingness, and created salt to benefit human health, bless † and sanctify this salt, so that all things that are in this circle[1] may receive the virtue to obtain the desired effects. Amen.

This done, put the salted skin in the rays of the sun for the space of one day, and procure an earth vase glazed all around, on which is written with the pen and ink of the art the following characters,[2] then put quick lime into the vessel, and add exorcized water, and once the lime has dissolved, place the skin within and leave it until the hair falls off by itself.

**[From VMN.]**



### Of the aspersion of the water.[3]

> Lord, God almighty Father, my refuge and my life, help me, O holy father, because I put my trust in you,

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[1] This is the first mention of the magic circle.

[2] Blocquel et al: "... the characters of Khil."

[3] This prayer is found in Aub. 24, fol. 4r-v: "Tu Domine Sancte, Pater omnipotens, qui Deus meus, requies mea, et vita mea es, adjuva me Sanctissime Pater sicut in te spero, Deus Abraham, Deus Isaac, et Deus Jacob: Deus Angelorum, Deus Archangelorum, Deus Prophetam, Deus Patriarcharum, et Deus creator omnium Creaturarum, te supplex deprecor per invocationem sancti nominis sui, quamvis indignus spm illud invocare, quod benedicere, et sanctificare digneris hanc aquam, ut in quocunque loco aspersa fuerit sanitas animarum, et corporis nostrorum esse possit, per te sanctissime Pater *Adonay* cuius Regni non erit finis per sæcula Amen.." (You, O holy Lord almighty, that are my God, my rest, and my life, help me, most holy Father, as I trust in you, God of Abraham, God of Isaac, and God of Jacob, God of the angels, of the archangels, of the prophets, of the patriarchs, and God who created all creatures; I pray and bless you O water, by the invocation of His holy name, though unworthy to invoke it. Deign to bless and sanctify this water. Dignify it so that wherever it may be sprinkled, it may be the salvation of our souls and our bodies, through you O most holy father Adonay, who reigns forever and ever. Amen.) Also Add. 36674, fol. 18v: "Thou art my god, and my reste, thou art my true and ryght way, helpe, most holy father, euen as I trust in thé: O god w$^{ch}$ art the god of Abraham, the god of Isaac, and the god of Jacob; I beseche thé, ô lord allmighty, by the invocations and desertes of thy Payntes: vouchsafe to this and sanctify thys water, that vppon whome soeuer yt bee caste, he may receiue health both of body and soule. Amen."

> God of Abraham, God of Isaac, God of Jacob, God of the angels, God of the archangels and prophets, creator of all. I humbly pray through the invocation of your name, though I am not worthy to invoke it, and I humbly call upon you to bless and consecrate this water, so that whomever it is sprinkled on, will be restored to health of body [and soul], through you, O most holy Adonay, whose reign is endless.

After the skin is ready, that is to say, when the hair starts to fall out when touched with a finger, take it from the vase and scrape it with the hazel wood[1] knife, over of which the following words should be recited:

> O most holy Adonay bestow on this wood such virtue, that it will clean up this parchment, through your holy name, *Agason*. Amen.

This being done and the skin being clean, spread it out over a new board,[2] and put around it stones that have been collected from the banks of a running water, over which you must say the following prayer.

### Oration.

> Adonay, most strong and most powerful God, grant that these stones may stretch this skin, and lift all deceit from it, that through your power it may possess the virtue that we desire. Amen.

Leave it to dry in the sun, but before leaving it, recite the following oration:

### Oration.

> *Je Agla Jod heu*[3] *he Emmanuel*, be guardians of this paper or skin, so that no phantasms may enter into it.[4]

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[1] The Ital. eds simply read "wood."

[2] In *Clavicula*, the skin is scraped with a "knife" made of cane, and then stretched out on a circular frame made from a hazel branch, bound with a cord that has been spun by a virgin girl, and finally weighed down with stones. This is very similar to how frame drums are prepared. The stones cause it to sag slightly, so that it will not tear as it dries.

[3] Blocquel et al: "hen."

[4] *Clavicula*: Be present to aid me, and may my operation be accomplished through you; *Lazay, Salmay, Dalmay, Adonai, Anereton, Cedrion, Cripon, Prion, Anaireton, Elion, Octinomon, Zevanion, Alazaion, Zideon, Agla, On, Yod He Vau He, Artor, Dinotor*, holy angels of God; be present and infuse virtue into this parchment, so that it may obtain such power through you that all names or characters thereon written may receive

This prayer ended, leave it in the air until dry.

*Note:* The place must be very clean, and when sprinkling, recite these holy words:

> In the name of the immortal God, may God sprinkle you and make you clean from all deceit and wickedness, and you will be whiter than snow. Amen.

When it is dry, remove it from the frame. Bless, fumigate, sprinkle it, and save it for later use. Be very careful that it is not seen by any woman, especially one who is menstruating, because it would lose its effectiveness. In addition, whoever prepares this paper must be chaste. Moreover, say a Mass of the Nativity[1] over it, either on the particular day of the Feast or another day. Note that all the tools generally must be on the altar.

### Of the asperser.

Make an asperser of mint, marjoram, and rosemary, tied with thread spun by a virgin girl, which will serve in all operations. It should be made in the day and hour of Mercury, while the moon is waxing.

### Of the scents.

You must use lignum aloe, frankincense, and mace.[2] Mace is only used in fumigating the circle, while the others serve for all other operations. And over these scents recite the following oration:

### Oration of the aromatic scents.

> God of Abraham, God of Isaac, God of Jacob, God of our fathers, blessed this paper[3] and increase the power of these odors, so that they receive in them the virtue to attract the spirits that I will invoke, and that all deceits may depart from it, through you †, O most holy <prince>[4] Adonay, who reigns without end. Amen.

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due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, who lives and reigns through all the ages. Amen.

[1] Ad. 36674 simply reads "cause 3 masses to bee sayde ouer yt." The other manuscripts of *Clavicula* do not include this.

[2] Most *Clavicula* manuscripts read myrrh instead of mace.

[3] Aub. 24 and other *Clavicula* manuscripts read "benedicere digneris hanc creaturam specierum" ("bless this creature of spice").

[4] This word does not appear in any of the *Clavicula* manuscripts, and does not fit the context.

## Blessing of the aromatic scents.

> Deign O Lord, to bless and to sanctify these scents, so that they are a health-bringing remedy for us, bringing salvation to our bodies and spirits, with your holy aid, Lord Adonay, God who reigns through the infinite ages. Amen.

## Of the quill.

Prepare a new quill[1] by sprinkling and fumigating it like the other items, and when shaping it, says the following words, holding it in your hand:

> *Ababaley, Samoy, Escavor, Adonay.*[2] Remove from this quill all deceit, that it may have effectiveness and virtue for all things necessary for this art, and for all operations, characters, and conjurations. Amen.

## Of the inkpot and the ink.

Buy an inkhorn or inkpot in the day and hour of Mercury, and in the very same hour you must write around it the names of God that follow:

> *Jod, He, Vau, Hemitreton, Jod, Cados, Eloym, Sabaoth.*[3]

Afterwards, fill it with new ink,[4] after having exorcized it in the following way:

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[1] *Clavicula* allows for the pen to be either a quill pen or an iron stylus. In the former case, a quill knife (Lat. "artavus") must be consecrated to sharpen the quill, while the stylus being permanent would be consecrated in its own right. *Clavicula* specifies the quill should come from the third feather on the right wing of a male gosling. Jewish scribes (*sofrim)* traditionally use turkey feathers as quills (*kulmus*). Sephardic *sofrim* commonly use reeds. Traditional ink (*diyoh*) is made of gum arabic, tannic acid from the gallnut, and ferrous sulfate or copper sulphate. There are around a dozen suppliers of traditional inks for *sofrim*.

[2] M276: "Abray Haby lii samay tiedonay ay arhamas seauer adonay"; Aub24: "Abray, Nabily, Tamay, Thionas, Athamas, Liauer, Adonair"; Sl3091: "Abray, Habyly, Samay, Thicodoniay Alhamas, Scaccer Adonay"; H: "Abray, Habyly, Samay, Thicodomay, Athamas, Scaccer, Adonay"; K288: "Abray, Habyly, Samay, Thiedonay, Athamas, Scaccer, Adonay"; Ad10862: "Adray, Nabilis, Tamay, Tilonas, Athamus, Liauor, Adonaiar,"; L1202: "Adray, Hud, Glas, Samay, Athemaos, Scaver, Adonay"; Ad36674: "Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar"; Mathers: "Adrai, Hahlii, Tamaii, Tilonas, Athamas, Zianor, Adonai."

[3] *Clavicula*: Yod, He, Vau, He, Metatron, Iah Iah Iah, Qadosch, Elohim Tzabaoth.

[4] MTS has recipes for different inks for each planet.

### Exorcism of the ink.

> I exorcise you, O creature of ink, by *Anston, Cerreton, Stimulator, Adonay*, and by the name of the one who created all things with a single word, that you will assist me in this work, and that my work may be accomplished according to my will,[1] that it may be completed with the permission of God, who reigns without end for all the ages of the ages. Amen.

### Blessing of the ink.

> Lord God almighty, who rules all creatures, who reigns for all eternity, and does wonderful things upon the creatures, grant me the grace of the Holy Spirit, and bless † and sanctify † this ink, that it might have special efficacy, so that all that we wish to make and to write with it can succeed, through you, most holy <prince> Adonay. Amen.

Afterwards fumigate, sprinkle, and exorcize. He who wishes to operate must observe that everything is well prepared, and nothing omitted. He must likewise prepare himself, in the following way:

### [Preparation of the Operator.]

You must be very austere for three days in a row [2], as rigorously as you are able, abstaining from conversation and company of others, particularly women. In the morning, on rising from bed, wash your hands and face, reciting the following oration:

### Preparatory oration.

> O Lord God Adonay, who created mankind—in your own image and likeness—out of nothing, I, an unworthy sinner, pray that you deign to bless †, and sanctify this water, that it may be beneficial to my body[3] and my soul, and that all deceit may depart from me. O Lord God omnipotent and ineffable, who brought your people out of the land of Egypt [by gathering the waters together][4] so they could pass through the Red Sea with dry feet, grant your grace

---

[1] Ital eds omit "and that my work may be accomplished according to my will."

[2] Ital. eds: "You must fast for three days...."

[3] The Ital. eds omit "body."

[4] So *Clavicula*.

that I may be washed with this water of all my sins,
that I may appear innocent before you. Amen.

### Note.

This water must already be exorcised, as described above where it was added to the lime. Afterwards, dry your hands and face with a towel of clean white linen.

And know that it is necessary to abstain for three days from sin, above all mortal sin, as much as human frailty allows, and mainly he must be chaste for at least three days.

During this period you should apply yourself to studying the book, because it is certain that if you take a little diligence, you will comprehend it easily, although I have not detailed everything word for word, to avoid being crass, or "cast pearls before swine", but still beneficial for those who understand how to maintain the health of their souls as well as their bodies. And maintain scrupulous secrecy, for fear that your efforts will come to nothing. So therefore, in order to succeed, you must read and re-read it, until you understand it thoroughly, because enough is contained in this small book.

Apply yourself therefore to the invocations, for fear that your memory might fail you at the time of the operation. Therefore in order to get practice with reciting every day, the following oration should be recited many times during the day: Once at Prime, two times at Terce, three times at Sext, four times at None, five times at Vespers, and six times before going to bed. Note that these hours are planetary, and not of equal length. Prime is understood as sunrise, Terce is three hours after, Sext is the middle of the day, None is at three quarters of the day, and Vespers at the end of the day, so they must be adjusted (with the seasons).

### Oration.

> *Astrachios, Asach, Asarca, Abedumabal, Silat, Anabotas, Jesubilin, Scingin, Géneon, Domol,*[1] O Lord God, who are seated upon the heavens and regards the abysses, I pray that you deign to make me worthy of the power to conceive in my mind and then execute

---

[1] Blocquel et al read "Scigin" instead of "Scingin." *Clavicula* reads: Arachio, Asac, Asacra, Bedrimulal, Filat, Arabonas, Ierabilem, Iododoc, Achazel, Zophiel, Plautel, Baracata, Edoniel, Eloy, Emagro, Abraxate, Drebarach, Zamuel, Cadat, Era, Ely Exa, Amistra, Mached, Daniel, Dama, Elamos, Brachel, Beel, Segen, Gemon, Demas. Domine Deus qui sedis super caelis et intueris abyssos, concede mihi quaeso ut quae mente concipio opere valeam explere, per te summe Deus qui vivis et regnas in saecula saeculorum, amen.

> all that I wish to accomplish, through your aid, O God almighty, who lives and reigns for all the ages of the ages. Amen.[1]

This having been completed, it only remains to practice your invocations, and to make the characters, and for this you should do as follows:

In day and hour of Mars (Tuesday), while the moon is increasing, at the first hour of the day, which is a quarter of an hour before sunrise, prepare a piece of virgin parchment, which has already been described, and make on it all of the characters and the invocation of the spirits that you wish to invoke. So therefore on day and hour of Mars, you must tie to the little finger of the left hand, which is the finger of Mercury, some thread spun by a virgin girl, and draw out a little blood with the lancet of the art, with which you should make the characters of Scirlin,[2] as shown in the beginning of this work. Then write out his invocation, as follows:

### Invocation to Scirlin.[3]

> *Helon † Taul † Varf † Pan † Heon † Homonoreum † Clemialh*[4] *† Serugeath † Agla † Tetragrammaton † Casoly* †.

See his seal and character in the first part.

You must write the first letter of your name where you see the letter A, and that of your surname where you see the letter B,[5] which is the spirit Aglasis,[6] to whom belongs the character, who is ready and willing to render service. This enables you to have power over the other spirits. Then, having said and done this, make above it the character of the spirit that you wish to compel to come,[7] and burn incense in his honor, and write the conjuration addressed to the spirit who you wish to appear, always burning incense in his honor.

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[1] This phrase appears throughout the Ordinary of the Tridentine Mass (ex 1962). The Latin equivalent is "qui vivis et regnas Deus, per omnia saecula saeculorum. Amen."

[2] Note this has not been changed to "Claunech" as elsewhere in Blocquel et al.

[3] Once again Blocquel et al change this to "Claunech." Scirlin takes the place of the missing ruler of the north, identified as Asmodai in *MTS*.

[4] Blocquel et al: "Clemial."

[5] Blocquel et al: "Write the first letter of your name on the right, and the first letter of your surname on the left"

[6] Blocquel et al: "Then you may call the spirit Aglasis."

[7] Ital. eds: "Then, under your name, make the character of the spirit that you wish to compel to come."

### Conjuration of Lucifer.[1]

> *Lucifero † Ouyar † Chameron † Aliseon † Mandousin † Premy † Oriet † Naydrus † Esmony † Eparineson † Estiot † Dumosson[2] † Danochar † Casmiel † Hayras[3] † Fabelleronthon † Sodirno † Peatham †* come Lucifer †. Amen.

### Conjuration of Beelzebuth.

> *Beelzebuth, † Lucifer † Madilon † Solymo † Saroy † Theu † Ameclo † Segrael † Praredun[4] † Adricanorum † Martiro † Timo † Cameron † Phorsy † Dumaso † Elivisa † Alphrois † Fubentroty[5] †* come Beelzebuth. Amen.

### Conjuration of Astaroth.

> *Astaroth † Ador † Cameso † Valuerituf † Mareso † Lodir † Cadomir † Aluiel † Calniso † Tely † Pleorim † Viordy † Cureviorbas † Cameron[6] † Vesturiel † Vulnavij † Benez † meus Calmiron † Noard † Nisa Chenibranbo Calvodium † Brazo † Tabrasol †* come Astaroth. † Amen.

After reading the aforesaid conjuration seven times, which is directed to one of the superior spirits, the spirit will immediately appear in order to serve to you in all that you desire.

*Note.* You will need to write the previous conjuration on virgin parchment prior to invoking the spirit, and once you are satisfied, dismiss it in the following way:

### Dismissal.

> *Go in peace to your place, and may there be peace with you, and be ready to come at my call, in the name of Father and the Son and the Holy Spirit. Amen.*

---

[1] In GH, Lucifer is conjured on Mondays, Beelzebuth on Tuesdays, and Astaroth on Wednesdays. For the other days of the week, see part 3 below. The conjuration of Lucifer, Beelzebuth, and Astaroth are quite different in GH.

[2] Blocquel et al: Dumoston.

[3] Blocquel et al: Havras.

[4] Blocquel et al: Praredum.

[5] Blocquel et al: Fubentronty.

[6] Blocquel et al: Caron.

### Conjuration of the lesser spirits.

> *Osurmy † Delmusan † Atalsloym † Charusihoa † Melany † Liamintho † Colehon † Paron † Madoin † Merloy † Bulerator † Donmeo † Hone † Peloym † Ibasil † Meon † Alymdrictels † Person † Crisolsay † Lemon Sesle Nidar † Horiel Peunt † Halmon † Asophiel † Ilnostreon † Baniel † Vermias † Eslevor † Noelma † Dorsamot † Lhavala † Omot † Frangam † Beldor † Dragin †* Come N.

In place of "N." put the name of the spirit you wish to come, and he will appear to you and agree to all you wish. Afterwards, dismiss him with the following words:

### Dismissal.

> Go in peace N. Return to your dwelling, and peace be with you, and be willing to come at any time that I will call you, in the name of the Father † of the Son † and of the Holy Spirit † Amen.

Afterwards, burn the two figures, because they can only be used once.

### Another conjuration.

> I conjure you N.N. by the great living God, sovereign creator of all things, that you appear to me in beautiful human shape, affably and without noise or terror, in order to answer truthfully to all questions that I will ask of you. I conjure you by the virtue of these holy and sacred names.[1]

---

[1] The Ital. eds add a section of conjurations of the other days of the week. See appendix 1. It is reminiscent of de Abano's *Heptameron.* It appears to be excerpted from the *Grimoire of Honorius,* where Monday = Lucifer, Tuesday = Nambroth (or Frimost), Wednesday = Astaroth, Thursday = Acham (alternately Silcharde), Friday = Bechet (alternately Bechard), Saturday = Nabam (alternately Guland), and Sunday = Aquiel (alternately Surgat). Bestetti follows this with the *Kabbalah of the Green Butterfly.* See Appendix 2.

### Oration of the Salamanders. [1]

Immortal, eternal, ineffable and Holy Father of all the things, you who are carried on the chariot that turns the world continuously, dominating the ethereal[2] countries where the throne of your power is raised,[3] from the summit of which your formidable[4] eyes see all, and your holy ears hear all. Hear the children who you have loved from the birth of the ages, for your duration[5] is great and eternal. Your majesty blazes over the world, and the heavens, and the stars, and you are elevated over them. O sparkling fire which ignites itself with your own splendor, and comes from your essence inexhaustible streams of light which nourish your infinite spirit. This infinite spirit produces all things, and creates this inexhaustible treasure of matter that cannot fail with the generation which always surrounds it, because of the form without number by which she is pregnant,[6] and wherewith you have filled it since the beginning. From this spirit also these most holy kings draw their origin, who stand around your throne and compose your court, O universal Father, O only Father of happy mortals and immortals, you have in particular created powers, which are marvelously similar to your thoughts and your adorable essence, which powers you have established above the angels who announce to the world your will. Lastly you created in the elements a third quality of monarchs; and our continuous exercise is to praise you and adore your will, such that we burn to possess you.

O almighty father, O most tender mother among mothers, O admirable example of the feelings and tenderness of mothers,[7] O son, O flower of all sons; soul, spirit, harmony, and number of all the orders, preserve us, protect us, guide us, and be propitious to us. Amen.

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[1] In Muzzi this prayer is at the end of the *Farfalla verde*. This oration can also be found in *Le Petit Albert* (p. 83ff). Levi gives it in his *Transcendental Magic*. In his translation, Waite adds the footnote, "This Prayer is found in [Villars] *Le Comte de Gabalis* first published in 1680. I have met also with some of the others in sources anterior to Levi which I cannot now remember." 1680 is the date of publication of the first English translation; French editions are older (1670).

[2] Ital. eds: "aerial."

[3] Ital. eds: "resides."

[4] Ital. eds: "wise."

[5] So the Italian editions, which agrees with *Le Petit Albert:* "car ta durée". Alibeck reads "car ta dorée" (gilded).

[6] Ital. eds: "encircled."

[7] The Ital. eds omit "and tenderness of mothers."

## Pentacles, or the three rings of Solomon, son of David.[1]

I put here the figure and form of the Pentacle of Solomon, so that you may now make arrangements for it, it being of great importance.[2]

## [Figure not given in original text.]

## Procedure.

When you have made your circle,[3] and before entering inside, it is necessary to fumigate it with musk, amber, lignum aloes, and frankincense. And for the incense needed during the invocations, that will be only frankincense.

Observe that you always have fire while making invocations, and all the times that you are fumigating; this must be in the name of the spirit that you want to invoke. When you put incense on the fire, say:

"I burn this N. in the name and to the honor of N."

While invoking, hold the invocation in your left hand, and in your right hand hold the elder wand, with the alb[4] and knife at your feet.[5] This being done, enter the circle. If you have companions, those who accompany you should hold hands with each other. Once inside, trace your ring (or circle) with the knife of the art, then pass your wands one after another, [6] and recite Psalm 50, (that is, *Miserere mei*). When the ring is finished, perfume it and sprinkle it with holy water. Then write the characters in the four corners. You must forbid the spirits in definite terms from entering inside. After which, begin your invocations, repeating seven times. When the spirit appears, make him sign the character which you must hold in your hand,[1] which promises he will come any time you call him. And then demand from him what you wish, and whatever you decide is appropriate. When you are satisfied, send him back as follows, saying:

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[1] *Les Véritables clavicules de Salomon*, tr. par Pierre Mora gives a more elaborate process for preparing magic rings. According to Mora, rings can be prepared dedicated to each of the seven planets, burning incense suitable to the planet, and specifying the planetary genius (from *Arbatel*) and symbol (from Agrippa, OP2.22).

[2] Blocquel, recognizing the fact that the referenced figure is missing, alters this paragraph to read, "I did not put here the figure of the Pentacle of Solomon, though it is of the greatest importance, but you will find it in the *Grimoire of Pope Honorius*, a book which one can hardly do without if one wishes to achieve perfect knowledge of the art of magic." See Appendix 5 for the referenced figure, along with some variants.

[3] Figure on page 20 is probably intended. It is very similar to Pierre Mora's version. See Appendix 5, page 104.

[4] In a ceremonial context Fr. "aube" (Lat. alba) usually refers to the alb, or white priestly garment. Waite reads "ladle." Perhaps the ladle used to put incense on the censer is intended.

[5] On the idea of "sticking" the ritual knife in the ground to hold the spirit, see Greenfield, *Traditions*, p. 263.

[6] Over the ring? alternately, "take your wands..."

> *Ite in pace ad loca vestra, et pax sit inter vos redituri ad mecum vos invocavero. In nomine Patris † et Filii et Spiritûs Sancti. Amen.*[2]

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[1] In Mora's method, the ring is held out on the point of a wand consecrated to the planet.

[2] *Ite in pace ... Amen*: Go in peace to your abode, and peace be with you until you return at my call. In the name of the Father, and the Son, and the Holy Spirit.

# PART 2. RARE AND SURPRISING SECRETS OF MAGIC.

## 1. The manner of making the mirror of Solomon, appropriate for all divinations.[1]

In the name of the Lord. So be it. You will see in this mirror all the things that you will wish. In the name of the Lord, who is blessed.

First, you must not commit carnal actions, either physically or in thought, during the prescribed time described below.

Secondly, you must perform many good works of piety and of mercy.

Third, take a shiny and well polished plate of fine steel, slightly concave, and write on it with the blood of a white pigeon, in the four corners, these names:

*"Jehova, Eloym, Metraton, Adonay"*.

Then put the steel in a clean white linen. When you perceive the new Moon during the first hour after sunset, go to a window, look towards Heaven with devotion, and say:

> "O eternal! O eternal King! Ineffable God, who created all things for the love of me, and by an occult judgment for the health of humankind, look on me, N., your most unworthy servant and on my intention; and deign to send me your angel Anael into this mirror, who mandates, orders, and commands his companions, your subjects, whom you made, O almighty one, who were, and are, and shall be eternally; that in your name they may judge and act with integrity, instructing me and showing me whatever I may ask of them.[2]

Next throw onto burning coals a suitable incense, saying:

> "In this, by this, and with this which I pour before your face, O my God, who are three and one, blessed and most sublimely exalted, who watches over the cherubim and seraphim, and who must judge the age by fire, grant my wish."[3]

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[1] This charm is also found in GG 1750, pp. 97-102.

[2] GG: O Rex eterne Deus, creator ineffabilis qui cuncta ad hominis sanitatem mea gratia, & occulto judicio creasti respice me [*nommez-vous*] indignissimum servum tuum, & ad intentinem meam, & mittere mihi dignare Angelum enim *Anaël* in speculum instud, qui mandet, & inspiret & jubeat cum sociis suis, & subditis nostris ut in nomine tuo qui fuisti, es, & eris potens, & jus, jud, judicent mihi quæcunque ab illis exposcam.

Recite this three times, and afterwards, blow on the mirror as many as three times, and say:

> "Come, Anael, come, and let it be your good pleasure to be with me by your will, in the name † of the Father most powerful, in the name † of the Son most wise, and in the name † of the Holy Spirit most kind.[1] Come, O Anael, in the name of the terrible Jehovah; come, O Anael, by the virtue of the immortal Elohim; come, O Anael, by the arms of the all-powerful Metraton, come to me, N. (say your name over the mirror), and order your subjects that with love, joy, and peace they will reveal to my eyes those things which are hidden to me. So be it. Amen."[2]

After saying and doing the above, raise your eyes towards Heaven and say:

> "O almighty Lord, who causes all things to move as you please, grant my prayer, and may my desire be agreeable to you; if you please, O Lord, look upon this mirror and bless it, so that Anael, one of your subjects, comes to it with his companions, to satisfy me N. your poor and miserable servant. O blessed and exalted God of all the celestial spirits, who lives and reigns through all the ages. So be it."[3]

When you have finished doing these things, make the sign of the cross on yourself and on the mirror, on the first day and the following days, continuing for a period of forty-five[4] days. At the end of this time Anaël will appear with the face of a beautiful child. He will greet you and order his companions to obey you.

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[3] GG: In hoc, per hoc, & cum hoc quod estundo ante conspectum tuum, Deus meus trinus & unus benedictus, & Excelsus qui vides super Cherubin, & Seraphim & venturus es judicare seculum per ignem.

[1] Alibeck reads "très-aimable" which agrees with GG "amabilissimi." Blocquel: "estimable."

[2] GG: Veni Anaël: veni & tibi complaceat esse per socios tuos mecum, in nomine Patris Potentissimi, in nomine Spiritus Sancti Amabilissimi. Veni Anaël in nomine Terribilis Jehova. Veni Anaël in virtute immortalis Eloim. Veni Anaël in brachio Omnipotentis Mitrathon. Veni Anaël in potentia Sacratissimi Adonay, Veni ad me, (*nommez-vous,*) in speculo isto; & jubeat subditis tuis ut cum amore gaudio, & pace ostendant mihi occulta in occulta in oculis meis. Amen.

[3] GG: Domine Deus omnipotens cujus nutu omnia moventur, exaudi depracationem meam, & desiderium meum tibi complaceat, respice Domine Speculum istud, & benedic illi ut *Anaël* unus ex subditis fuisse sistat in illo cum sociis & satisfaciat mihi famulo tuo, *nommez-vous,* qui vivis & regnas Benedictus & Excelsus, in sæcula sæculorum Amen.

[4] GG and Blocquel: forty-eight.

Note that it is not necessarily always forty-five[1] days to make the mirror; often he will appear on the fourteenth day, following the intention, the devotion, and the fervor of the operator. When he appears to you, request of him what you desire, and pray to him to appear any time that you may invoke him, to grant your demands.

When you wish to see in this mirror and obtain what you desire, it is not necessary to recite all the above-mentioned orations; but after perfuming it, say over it, "Come, Anael, come, and let it be your good pleasure, ..." etc. up to "Amen."

### To send him away, say:

> I thank you, O Anael, that you came and satisfied my request. Go in peace, and come when I will call you.[2]

The perfume of Anael is saffron.

### 2. Divination by the word of Uriel.[3]

In order to succeed in this operation, the one who wishes to perform this experiment must observe the following instructions exactly.

Choose a small room for yourself that has not been attended by any impure women for at least nine days. This place must be very neat, clean, and consecrated by sprinkling and incenses, as already described for the other operations. In the middle[4] of this room must be a small table covered with a white cloth, resting on it a new glass bottle, filled with spring water by the operator just before the operation. There should also be three candles of virgin wax mixed with fat,[5] a piece of virgin parchment one half foot square,[6] one crow quill prepared for writing, a faience inkwell with new ink inside, a small flint ready to light, a boy of nine or ten years[7] of moral conventions and decently dressed, who should situate himself close to the table.

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[1] GG and Blocquel: forty-eight.

[2] GG: Gratias tibi ago *Anaël* quod venisti, & petitioni meæ satisfecisti abi in pace & placeat tibi redire quando te vocavero.

[3] This ritual is a form of lecanomancy, which has ancient roots, and may in fact be at the core of Solomonic magic. It has survived in various forms to modern times. See Greenfield, Richard P. H. *Traditions*, pp. 294-296 and passim. On the use of a bottle and child in particular, see Lysimachos Oeconomos, *La Vie religieuse dans l'empire Byzantin au temps des Comnènes et des Anges*. Paris, 1918, pp. 226-228. (Cited in Greenfield, *op. cit.* p. 296 n. 1034.) Although the present text does not specify a time for this operation, MTS specifies the day if Saturn (Kronos), Greenfield, op. cit. pp. 257-258. A version of this operation also appears in *Les Véritables clavicules de Salomon*, tr. par Pierre Mora, Paris, 1914, pp 84-88.

[4] Blocquel et al simply read "in this room."

[5] Pierre Mora reads simply "virgin wax." *Fr.*: "graisse humaine"; *Ital.* "grasso umano."

[6] The Ital. eds omit the size.

[7] The Ital. eds omit "of nine or ten years."

One of the three candles should be behind, fixed on a large new needle, but a half-foot from the bottle. The other two candles should be put on the right and left, fixed also on two needles at an equal distance. While that is being arranged, say the following words:

> *Gabamiah, Adonay, Agla, Domine Deus virtutum adjuva nos.*[1]

The virgin parchment must be on the right side of the bottle, and the quill and the ink on the left. Before beginning the operation, shut the windows and door, then strike the flint and light the three small candles.

Then have the boy kneel, such that he can look into the bottle. His head should be uncovered and hands joined, then the one who is managing the operation should command him to fix his gaze on the bottle. Then drawing close to his right ear, with a clear and distinct voice, he should recite the following conjuration:

> *Uriel, Seraph, Josata, Ablati, Agla, Caila.*[2] I pray to you, and I conjure you, through the four words that God said to his servant Moses: *Josata, Ablati, Agla, Caila*, and by the nine heavens wherein you abide,[3] and by the virginity[4] of this boy who is before you, that you appear without delay, visible within this bottle, for revealing the truth of that which I desire to know, without counterfeit, and afterward I will dismiss you in peace and good friendship, in name of the most holy Adonay![5]

After reciting this conjuration, question the boy to see if he sees something in the bottle. If he answers that he sees an angel, or something else, the director of the operation should say with an affable voice:

> Blessed spirit, you are most welcome. I conjure you anew, in the name of the most holy Adonay, to give a prompt explanation to me about ... (etc.)

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[1] *Domine ... adjuva nos*: "Lord God of Might, aid us." The Ital. eds misread "virtutem." Pierre Mora: Jabaniach, Adonay, Agla, Domine virtutum, adjuva nos.

[2] Pierre Mora: Uriel, Saraph, Josata, Abbati, Agla, Cœila.... Iosata, Abaty, Aglà, Cœila.

[3] The nine (or ten) spheres are based on Ptolomaic astronomy. In order from lowest to highest, they include the sphere of elements, seven planetary spheres, the sphere of fixed stars, and the primum mobile. See Agrippa *De occulta philosphia* Book 2, chap. 13.... See also *Janua Magicae Reserata* which gives the "nine great celestial keys" for calling the angels.

[4] Ital. eds: chastity.

[5] Bestetti: Adanay.

> And if for some unknown reason you don't wish to do it with an audible voice, I ask in the name of the most holy one, Adonay,[1] that you write it before morning on this virgin parchment, or reveal it to me the following night in my sleep.

If the spirit answers to what is asked, listen very respectfully, and if he does not answer after having made the same request three times, extinguish the candles and leave the room, closing the door, and returning the next day, and you will find what is desired written on the virgin parchment, if it has not been revealed in sleep.[2]

### 3. Divination by means of an egg.[3]

This operation is for knowing what will happen to someone who is present during the operation. Take the egg of a black hen,[4] laid the same day, break it, and remove some yolk.[5] You must have a large glass, very fine and new. Fill it with clean water, and put the yoke[6] into the water. Put this glass in the sun at noon in the summer, and the director of the operation will recite the orations and conjurations for the day, such as are found in the *Clavicles of Solomon*, where we treat amply of aerial spirits.[7] Stir the water with your forefinger. Let it rest a moment, then look at it through the glass without touching it, and you will see signs of that which you wish to know. You should try it on a day of work, because then the objects are presented there in their ordinary occupations.[8] If a young person wishes to know if another young person is a virgin, the yolk will remain in the normal state if he or she is a virgin,[9] but sink to the bottom if not.

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[1] Bestetti: Adanaim.

[2] Blocquel adds, "On trouve une autre divination par l'Ange Uriel, dans les œuvres d'Agrippa: le lecteur fera bien de la consulter" (You can find another divination by the angel Uriel in the works of Agrippa; the reader will do well to consult it).

[3] Divination by interpreting the shape of egg whites in water go back to antiquity. See Luck, *Arcana Mundi*, p. 260 note 64. For the use of the egg in magic, see Johannes Haussleiter (1959) 'Ei', Reallexikon für Antike und Christentum (RAC) 4: 737-44.

[4] The Ital. eds omit the hen's color.

[5] The Ital. eds add "with the white."

[6] The Ital. eds add "and egg white."

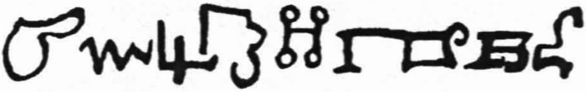
[7] Blocquel: "recite the Oration of St. Augustine (such as is found in the *Enchiridion of Pope Leo*)" The Ital. eds. omit the sentence "Put this glass in the sun ... [... where we treat amply of aerial spirits.]" but add "Let it stand for two minutes."

[8] The Ital. eds omit "You should try it on a day of work ... occupations."

[9] Blocquel: "pudique" (chaste).

### 4. To see the spirits which fill the air.[1]

Take the brain of a rooster, powder from the sepulcher of a dead man (that is, earth that touches the coffin), walnut oil, and virgin wax. Make a mixture of them and wrap in a piece of virgin parchment on which are written the words "Gomert, Kailoeth" and the following character.[2] Burn all and you will see extraordinary things. But note: This experiment should only be performed by persons who fear nothing.



### 5. To make three ladies or three gentlemen come to your room after supper.[3]

### Preparation.

For three days you must abstain from drawing Mercury,[4] and you will be elevated. On the fourth day, clean and prepare your room as soon as you rise from bed, all the time fasting, and arrange it such it won't be disturbed the rest of the day. In addition, see to it that there is nothing hanging or on hooks, such as tapestries,[5] clothes, hats, or birdcages. Neither should there be drapes or curtains on the windows, nor on the bed. Above all, put clean white sheets on your bed.

### Ceremony.

After supper, go secretly to the prepared room, light a good fire, and put a clean white tablecloth on your table. Place three chairs around the table, and in front of the chairs place three wheat rolls and three glasses of clear fresh water. Then put a seat or chair beside your bed, and going to bed, say the following words:

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[1] This charm also appears in GH 1800, which likewise omits the character. It is to the so-called Rome 1670 edition that we must turn for the missing figure.

[2] The figure is omitted, but is here supplied from GH 1670. Blocquel et al omit the words and reference to the figure but substitute, "the words 'Frimost, Klepoth', along with the characters of Frimost and Klepoth."

[3] On a similar operation in MTS involving Queen Sympilia and her retinue, see Greenfield, *Traditions*, p. 214 and A. Delatte, *Anecdota Atheniensia I.* Paris, 1927, p. 433 ll. 9-21.

[4] Mercury: semen, i.e. you must be abstinent. Blocquel et al: abstain from meat and fatty foods.

[5] Blocquel, Bestetti omit.

### Conjuration.

> *Besticirum consolatio veni ad me vertu Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omniestra principiem da montem et inimicos meos ô prostantis vobis et mihi dantesque passium fieri suicibus.*[1]

The three persons having arrived, will sit close to the fire, drinking and eating, then they will thank the one who has entertained them. If a woman performs the ceremony, three gentlemen will come, but if a man performs the ceremony, three ladies will come.

The three persons will then draw lots to determine which one will remain with you. Then he or she will sit in the seat or chair which you have placed near your bed, and will remain to speak with you until midnight. At that hour, he or she will depart with their companions, without needing to be dismissed. With regard to the other two, they will keep close to the fire, while the first is speaking with you.

You will be able to question him or her about any art, science, or anything that you wish. He or she will give you at once a positive answer. You can even demand if he or she knows of some hidden treasure, including the place and best time to retrieve it, and even go with you to the spot with his or her companions to defend you from any infernal spirits who might be defending the treasure. Upon leaving you, he or she will give you a ring, which makes anyone lucky at gambling. Moreover, if you put it on the finger of a woman, you will be able to have her on the spot.[2]

*Note:* You must leave the window open so they can enter, and you will be able to repeat this ceremony as often as you wish.

## 6. To make a woman seek you, even if she is not inclined. Experience of the marvelous power of the superior intelligences.[3]

You must observe when the moon is waxing or waning, a star between eleven and twelve at night, but before beginning, do as follows.

Take virgin parchment, write on it the name of the one that you want to send for; the parchment must be cut in the manner represent-ed in the present figure. The "N.N." marks the place for the names. On the other side, write these words: *Melchiael, Bareschas.*[1]

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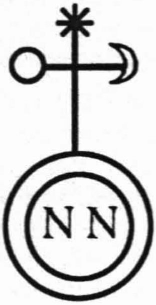
[1] GH: Bestirium consolatio veni ad me vertu Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omviestra principiem da montem et inimicos meos ô prostantis vobis et mihi dantes quo passium fieri suici sibilis.

[2] Blocquel et al: "make her your spouse."

[3] This operation also appears in GH 1800, pp. 51 ff.

**[Figure from GH.]**



Then put the parchment on the earth, your right foot over it, and bend your left knee to ground. The name of the person should be touching the earth. And looking at the most brilliant star, and holding in the right hand a white wax candle which can burn an hour, saying the following salutation.

### Conjuration.

> I you salute and conjure you, O beautiful moon and beautiful star, shining light that I hold in my hand, by the air that is within me, by the earth that I press, I ask you through all the names of the spirits and princes that preside in you, and by the ineffable name ON, by which he created all things, by you, beautiful angel Gabriel, along with prince Mercurio, Michiael, and Melchidael,[2] I conjure you again through all the divine names of God that you send to possess, to torment, and exhaust the body, spirit, soul, and the five natural senses of N., whose name is here written, so that she comes to me in order to fulfill my desires, and that she has no other friendships in the world except for me N., and as long as she is indifferent to-

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[1] These two angels occur in the *Magical Calendar* under Mars. The figure is not included in any of the GV editions, but is here supplied from GH 1800. Blocquel specifies the "grande roue ou sphère des planètes," adding that the three "000" mark the place for the names, however the "grande roue" has no "000" marked. The Ital. eds read, "Take a piece of virgin parchment, cut rounds the size of a five-franc [sic] silver piece, and on one part of it write the name of the person whom you wish to come, and on the other part these words: Melchiael, Bareschas."

[2] Blocquel et al: Michidael.

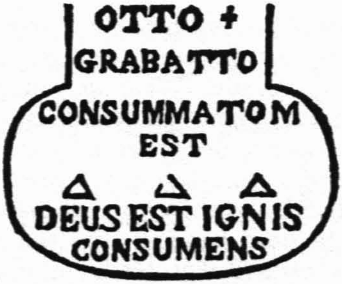
> wards me may she be possessed, suffer, and be tormented. Go therefore promptly, Melchidael, Baresches, Zazel, Firiel, Malcha,[1] and all those that are under you, I conjure you by the great living God to send at once in order to fulfill my will, and I N. promise to satisfy you.

After reading this conjuration three times, put the candle over the parchment, and allow it to burn. On the following day take the parchment, and put it in your left shoe, carrying it until the person for whom you have operated comes to find you.

*Note.* In the conjuration, you must specify the day you wish her to come, and she will not be absent.

### 7. To extinguish the fire of a fireplace.

Make on the fireplace with a coal the characters and words of the present figure, and pronounce three times the words that it contains.[2]



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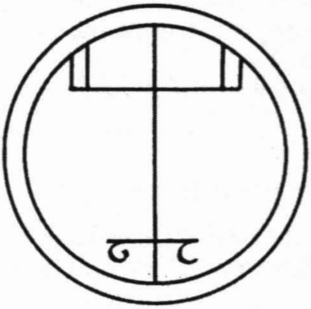
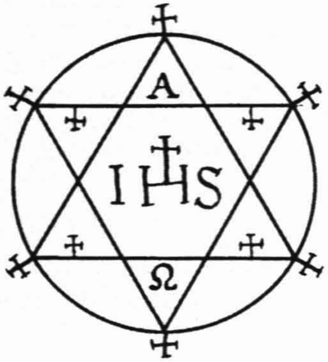
[1] This seems to be based on a sigil in *Les Véritables Clavicules de Salomon, traduites de l'Hebreux en langue Latine par le Rabin Abognazar,* see figure in Appendix 5, page 103. This is in turn based on MC, which draws on Agrippa in this as for so much else. Zazel The spirit of Saturn; Tiriel. The Intelligence of Mercury; Malcha betharsism hed beruah schehalim The Intelligency of the Intelligence of the Moon. In MC, Melchidaael is one of the names on one of the diagrams associated with Mars. In Agrippa Graphiel is named as the Intelligence of Mars, while Barzabel is the spirit of Mars.

[2] Figure omitted, but here supplied from GH 1800. For alternate version from GH 1670, see page 104.

### 8. To make yourself invisible.[1]

Begin this operation on a Wednesday before sunrise, then take seven black beans and a human skull. Put one bean in the mouth of the skull, two in the nostrils,[2] two in the eyes, and two in the ears. Next, make on this head the characters shown.[3] Then bury the said skull so that it faces the sky.[4]





For nine days before sunrise, sprinkle it with an excellent brandy. On the eighth day, you will find there the spirit of the deceased who will be awake, and will ask you, "What are you doing here?" You will answer, "I am watering my plant," and it will ask for the bottle, saying, "Give me this bottle so I can also water it." You should refuse this demand, and it will ask you again, but you must continue to refuse until he stretches out his hand, and there you will see figures similar to the ones you made on the head hanging from the tips of his fingers. In this case, you may be assured that this is the true spirit of the head.[5]

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[1] Invisibility spells can be found in many magical texts going back to antiquity. For a survey, see Ioannis Marathakis, 'From the Ring of Gyges to the Black Cat Bone: A Historical Survey of the Invisibility Spells,' http://www.hermetics.org/Invisibilitas.html. He includes a translation of an invisibility spell from MTS which is very similar to this one in GV. In that case, the beans number three – one for each eye, and one for the mouth. The following should be recited over the skull: "Grant me invisibility, O Lord, by the names Theophaêl, Diokaides, Peridôn, Enarkalê, Êsboiêl, Apelout, Gakarkêntos, in order for this work to be effective." (Translation by Ioannis Marathakis, *loc. cit.*)

[2] Blocquel et all omit the two in the nostrils, obviously in error, not realizing that he has enumerated only five of the specified seven beans.

[3] Alibeck again omits the figure, but is supplied here from GH 1670. Blocquel substitutes "the second circle of the "grande roue." The Ital. eds omit all reference to any figure. There is no figure in the MTS method.

[4] MTS adds the following oration at this point: "As the eyes of the dead do not see the living, so these beans may also have the power of invisibility, wherever I shall go." (Translation by Ioannis Marathakis, *loc. cit.*)

[5] The Ital. eds again omit reference to the missing figure, saying instead, "Then you must ask it in the name of God to tell the truth, if it is the true spirit of the skull, and if he answers yes, he can be trusted." There is no mention of any spirit appearing in MTS.

This is done because some other spirit could surprise you, causing you harm and causing the operation to be in vain.

When you give him the bottle of liquor, he will water it himself, and you can retire. On the following day, which is the ninth day, return and you will find that the bean crop has matured.[1] Harvest them and put them in your mouth, watching yourself in a mirror, and when you find one that makes you not see yourself, this bean will be a good one to save. You can also try them in the mouth of a child. And note that all those which don't work must be buried with the head.[2]

### 9. To have gold and silver, or the hand of glory.[3]

Pull out the hair of a mare in heat, that closest to the nature, extracted with the root, saying:

*Dragne, Dragne, Dragne.*

Secure the said hair, and immediately buy a new earth pot with the cover, paying the asking price for the pot. Then fill it with spring water to the depth of two fingers from the top.[4] Place the said hair into the pot, which you must cover. Put it in a place where it cannot be seen by either you or others, because there would be danger.

After a period of nine days, in the same hour that you hid it, go find it, and you will discover inside a small animal in the shape of a snake, which will draw itself upright. Immediately say to it, "I accept the pact." That done, take it, without touching it with your hand, and put it into a new box. The box should be bought expressly for the purpose, and paid the asking price for from the vendor. Put in with it some wheat bran and nothing else. Make sure you give it some every day. And when you want gold and silver, put the desired amount into the box, and lie down on your bed, putting the box near you, and sleep if you so desire for three to four hours. After these hours have passed, you will find double the amount of money that you put in. But take care not to put the same money in again.

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[1] MTS does not mention any particular time for the beans to produce a crop, but beans typically take much longer than nine days.

[2] Blocquel adds, "You will find another method for making yourself invisible in *The Red Dragon.*"

[3] Unlike the operation of the same name found in *Le Petit Albert,* this involves no actual hand, but rather a supernatural creature. The term "main de gloire" was sometimes used as another name for the mandrake (via "mandragore"). This may also connect it with the words "dragne, dragne." The operation in more or less its present form is found in GH 1760, pp. 48-51, GH 1670, and GH 1800, pp 56-59.

[4] The Ital. eds omit the reference to the depth.

*Note.* The first figure, second line, has only the force of the charm.[1] If so, you cannot put in more than a hundred pounds at a time. If however, your planet gives you dominance over the supernatural, the serpent will resemble the second figure of the same line, that is to say, it will have a face similar to a human face. In that case, you will be able to put a thousand pounds in at a time, and you will always withdraw double the amount.

Should you wish to be rid of it, it can be given away, providing someone else wants and accepts it, putting the figure, which one has, with a cross, with the line made on virgin parchment, in a box.[2] However, if you want it to die, instead of feeding it wheat bran as before, give it some bran from flour over which a priest has said his first mass, and it will die at once.

Do not forget any of the circumstances, for there is no joke in this matter.

### 10. Garters for traveling.

Go from your house, fasting; walk to your left until you find a merchant who sells ribbons. Buy one ell of white ribbon, paying whatever is being asked, and dropping a liard in the shop. Return by the same path. The next day do the same, until you find a quill [pen] merchant. Buy one cut, just as you bought the ribbon. When you have returned to your dwelling, write with your own blood on the ribbon the characters shown below. When finished, leave your house. The third day, take your ribbon and quill, walk to the left until you find a pastry chef or baker. Buy a cake or bread for two liards. Go to the first tavern, order a half-bottle of wine; have the glass rinsed three times by the same person. Break the cake or bread into three pieces. Put the three pieces into the wine. Take the first piece and toss it under the table without looking there, saying, "Irly, for you." Next, take the second piece and toss it, saying, "Terly, for you." Write on the other side of the garter the names of these two spirits with your blood [using the quill].

---

[1] This phrase is problematical. It seems to be a corruption of GH 1760, which reads "Notez que la petite figure, en forme de serpent, ne vient...." (Note that the small figure, in the form of a serpent, has only....) *i.e.* normally the supernatural figure that appears will be in the form of a small serpent, if so you can only put in a hundred pounds at a time; however, if you personally have particular spiritual power, then the supernatural creature will appear to have a human face, and then you are free to put in as much as a thousand pounds at a time. Blocquel and the Ital. editions simplify the first sentence to "*Note.* You cannot put in more than a hundred pounds...." GH 1670 seems to be a transitional reading: "Notez ceci: la *première* figure, en forme de serpent..." (note that the *first* figure...) (emphasis mine).

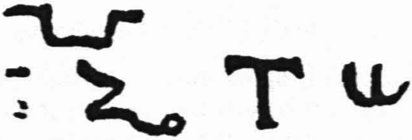
[2] Blocquel and the Ital. eds omit the latter part of this sentence, which is also problematical.

Throw the third piece, saying, "Erly, for you." Throw the quill, and drink the wine without eating. Pay the amount and leave. Once outside the town, put on your garters. Be careful to avoid mistaking the left one from the right; that matters. Stamp your foot three times on the ground, while declaring the names of the spirits,

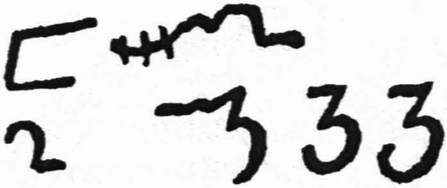
> *Irly, Terly, Erly, Baltazard, Melchior, Gaspard,* let us walk.

Then go on your trip.

**[Right garter, from GH 1760.]**



**[Left garter, from GH 1760.]**



### 11. To make a young woman dance nude.[1]

On virgin parchment, draw the present characters with the blood of a male bat,[2] on a piece of parchment. Then put over it a blessed stone, *i.e.* a mass has been said over it. When you want to use it, put this character under[3] the threshold of a door which the person will pass through. As soon as she passes that way, you will see her enter into a frenzy; undress herself until completely nude, and will dance to the death, if one does not remove the character, with grimaces and contortions that bring more pity than desire.[4]

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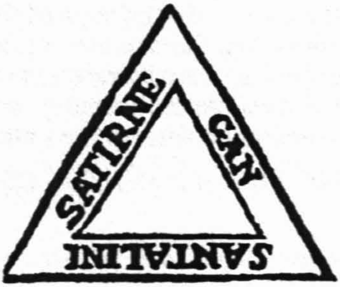
[1] Blocquel et al omit "nude" and censor this to "... dance against her wishes." This experiment can also be found in GH 1760, which specifies a different drawing. See Appendix 5, page 103. There is also a collection of spells to make women dance in Sloane 3850, fol 29v and 154r-v; see Appendix 5, page 102 for one example.

[2] Alibeck again omits the figure, but is supplied here from GH 1800. Blocquel: "... the sixth circle of the "grande roue," and specifies that the bat must be male. The Italian editions read, "Draw the characters of Segal on a piece of parchment, with the blood of a male bat."

[3] Ital. eds: on.

[4] Blocquel et al again censor the detail that she will dance "completely nude."


SATIRNE
GAN
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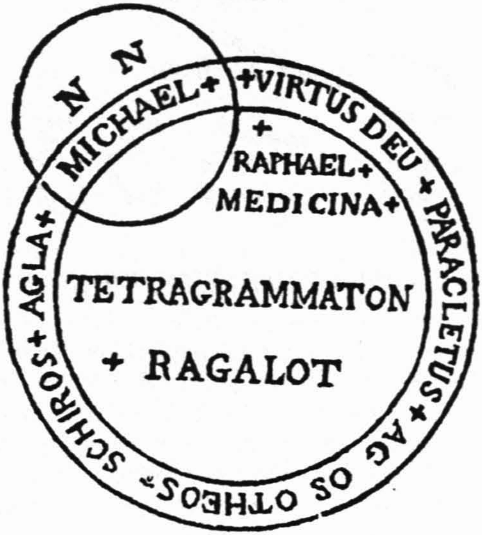
### 12. To see in a vision whatever is desired, whether past or future.[1]

Write the character and figure shown on virgin parchment. The 'N N.' that you see in the small circle indicates the place where your name should be written, and the thing that you desire to know.


N N
MICHAEL+
+VIRTUS DEU
+
RAPHAEL+
MEDICINA+
+PARACLETUS+AG OS OTHEOS
SCHIROS+AGLA+
TETRAGRAMMATON
+ RAGALOT

Put this figure in your bed when you retire, under your right ear, and before falling asleep say the following oration:

---

[1] The lack of the referenced figure has again led the dependent editions to improvise; however this charm also appears in the various editions of GH where the figure has been supplied. Bestetti specifies the "figure in table 1 page 2" which is obviously incorrect (showing a drawing of Solomon explaining the use of his Clavicle). The intended figure is supplied here from GH 1800. Blocquel points to the drawing of the magic circle (see page 20). Muzzi points to the seal of Lucifer.

### Oration.

> O glorious name of the great living God, all times and all things are ever present to you. O eternal father, I am your servant N. I beg you to send to me your holy angels who are described in this circle, who will show me what I wish to know and learn, for J.C.N.S.[1] So be it. End of the oration.

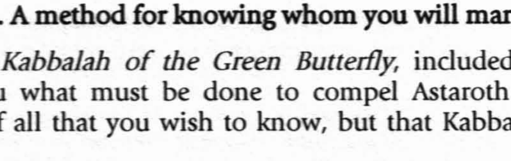
Then lie down to sleep on your right side, and in a dream you will see all that you wished for.

### 13. For nailing.

Go to a cemetery and there collect nails from an old coffin, saying:

> "Nails, I take you, so that you serve me to divert and to hurt all persons that I wish. In the name of the Father, and the Son, and the Holy Spirit. Amen."

When you want to use it, make the figure of the foot as shown.[2] Drive the nail in the middle, saying, "Pater noster..." up to "in terra" ("Our father ... on earth"); hit the nail with a rock, saying "May you hurt N. until I pull it out of there." Cover the place with a little dust, and note it well, for you cannot cure the evil that it causes except by pulling the nail out while saying, "I withdraw you, so that the evil which you caused to N. ceases. In the name of the Father, and the Son, and the Holy Spirit. Amen." Then pull the nail and obliterate the characters, but not with the same hand that you made them, but with the other; for there would be danger.[3]



### 14. A method for knowing whom you will marry.

The great *Kabbalah of the Green Butterfly,* included below, will teach you what must be done to compel Astaroth to give you knowledge of all that you wish to know, but that Kabbalah can only be put into operation for three months of the year. If at other times you wish to know whom you will marry, go at the precise hour of the new moon to the main gate of the cemetery in your area, lie down facing the earth, with your feet turned towards the cemetery,[1] and say a *De profundis*,[2] and observing silence, close your eyes, and you will see the person whom you will marry. And if a person is not offered to your imagination, that indicates you will not marry.

---

[1] Jésus Christ notre seigneur (Jesus Christ our Lord). This abbreviation is another Frenchism present in the Italian editions (in Italian Jesus is spelled "Gesù.").

[2] The figure is omitted, but is again supplied from GH 1800.

[3] Alibeck ends at this point, but Blocquel and the other editions continue with the following material.

---

[1] *Papillon Vert:* "avance courageusement et fait plusieurs pas dans le cimetière" (advance courageously and take several steps into the cemetery.)

[2] Ps129=KJV130.

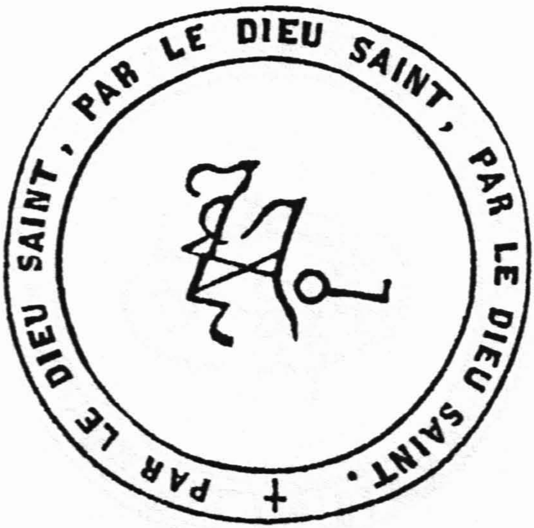
# PART 3. CONJURATIONS FOR THE OTHER DAYS OF THE WEEK

(from the Italian editions)[1]

## 1. Next conjuration for Thursday to Silcharde.[2]

This experiment is done at night between hours three and four. In that hour say the invocation. He will appear to you in the shape and semblance of a king. Before dismissing him, he must be given a small piece of bread, so that he leaves content. This spirit can render a person happy, as well as find hidden treasures. To invoke him, make a circle with charcoal, writing these words around it, "By the holy God, by the holy God."

**Seal of Silcharde.**


PAR LE DIEU SAINT, PAR LE DIEU SAINT, PAR LE DIEU SAINT. +

### Conjuration.

> I conjure you Silcharde by the image and resemblance of J.C. our Lord who redeemed mankind through his death and passion, and desires by his providence that you be present here, I command you by all the rays of

---

[1] This section is reminiscent of de Abano's *Heptameron*. It is not found in Alibeck or Blocquel. It appears to be excerpted from GH, where Monday = Lucifer, Tuesday = Nambroth (or Frimost), Wednesday = Astaroth, Thursday = Acham (alternately Silcharde), Friday = Bechet (alternately Bechard), Saturday = Nabam (alternately Guland), and Sunday = Aquiel (alternately Surgat).

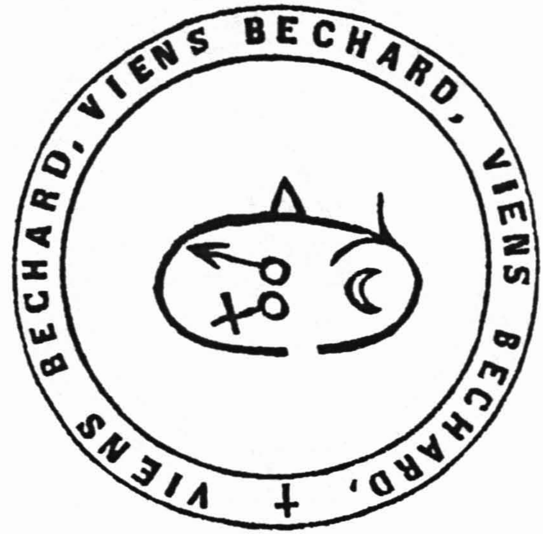
[2] In Alibeck this spirit is named Sirchade.

> the sun,[1] Agis, I conjure and constrain you through his holy name and by he who trod upon the adder, and trampled the lions and dragons under foot,[2] that you be obedient to my commands without any power to harm body or soul, or any other parts.

### 2. For Friday to Bechard.

This experiment is made at night, between the eleventh and twelfth hours. When he appears, give him a walnut. A circle is made as explained above, writing in the circle: Come Bechard, come Bechard, come Bechard.

**Seal of Bechard.**



**Conjuration.**

> I conjure you Bechard and I constrain you to come to me, I entreat you once again by the most holy names of God, *Eloy, Adonay, Eloy, Agla, Samalabactany* which are written in Hebrew, Greek, and Latin, by all the sacraments, all the names written in this book, and by him who drove you out of Heaven. I conjure and command you by the virtue of the most holy Eu-

---

[1] GH: "Je te commande par tous les royaumes de Dieu" (I conjure you by all the kingdoms of God.)

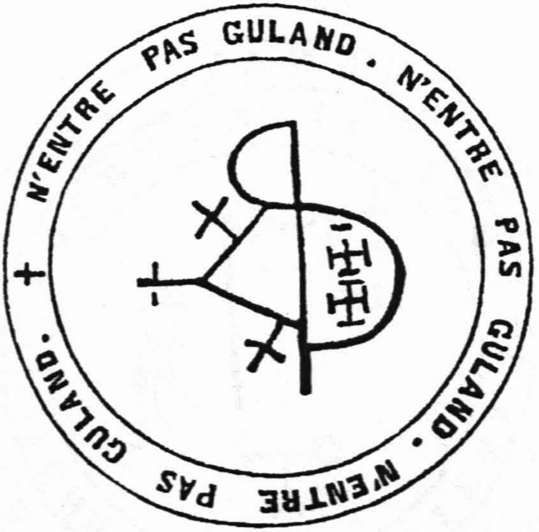
[2] Ps. 91:13: Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

> charist, which redeemed mankind from sin, that without delay you come to do all that I desire, without causing injury to body or soul, neither to any who are with me.

### 3. For Saturday to Guland.

This operation is done at night from the eleventh until the twelfth hour. As soon as the spirit appears, give him some burnt bread, and demand anything that pleases you, and he will obey at once. Write around the circle: Do not enter Guland, do not enter Guland, do not enter Guland.

**Seal of Guland.**



**Conjuration.**

> I conjure you Guland in the names of Beelzebuth and Astaroth, and in the name of all the other spirits, that you come to me. So come to me when I order you, in the name of the most holy Trinity. Come without causing any harm to me, body or soul, nor [causing damage to my books][1] or anything else that I use. Come therefore I command you, without delay, or

---

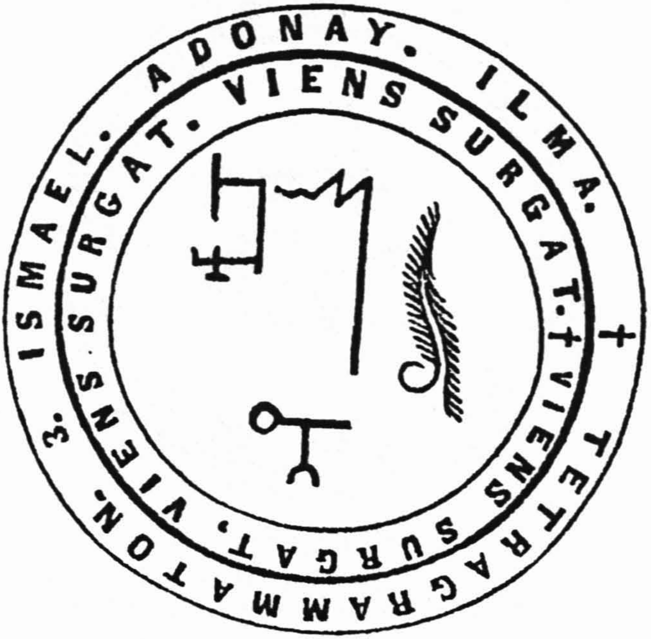
[1] GH 1760: "... viens sans me faire aucun mal, sans léson, tant de mon corps que de mon âme, sans me faire tort de mes livres, ni d'aucune chose dont je me sers." (come without causing any harm to me, without injury either to body or soul, and without causing any damage to my books or anything else that I use.)

> send in your place another spirit with the same power as you, in order to obey my commands and be subject to my will, and not depart before fulfilling all that I command.

### 4. For Sunday to Surgat.

Perform this experiment at night, from the eleventh hour until one after midnight. He will demand a hair from your head, but give him only one,[1] which he will take. He serves to find hidden treasures, and all that you desire. This should be written around the circle: "Tetragrammaton, Ismael, Adonay, Ilma," and in the middle of the circle: "come Surgat, come Surgat, come Surgat."

**Seal of Surgat.**


ISMAEL. ADONAY. ILMA. + TETRAGRAMMATON. 3.
VIENS SURGAT. + VIENS SURGAT, VIENS. SURGAT.

### Conjuration.

> I conjure you, Surgat, by all names written in this book, that you come here promptly, ready to obey me, or that you send another spirit, your subject, who can bring to me a stone, which when worn, will render me invisible. I conjure you that you be submissive

---

[1] According to GH, he should be given a hair from a fox.

> yourself, or the one whom you will send to me, in order to fulfill my will in all that I will command, without harming in any way, so you will know what I need, and bring it to me.

When you have obtained from the spirit all that you need, dismiss it in the following way:

> Go in peace; return to your dwelling, and be ready to come at my command whenever I will call you, and peace be always between us.

## PART 4. THE GREAT KABBALAH of the GREEN BUTTERFLY

Around the year of the world 3087, Sésac, King of Egypt, received from a friend, a famous necromancer, a box made from a single diamond, which held a secret on which his happiness depended. He gave him the key, but with orders to open it only after a year.

Sèsac, obliged to go combat his enemies, departed after giving this precious box to his wife, carrying with himself the key, which was lost. She tried every means to open the box without breaking it, but in vain. But since the box was of great value by itself, she then made a present of it to the Emperor of China, and it remained in his family unopened until nearly a century ago.[1] At that time, it was stolen by a Jew in the service of the court, and it was brought to Europe. Fearful of being caught with the box, he broke it open, and thereby the following Kabbalah was recovered.

In the month of May, June, or July, towards noon, travel to the forest closest to your house, and say the Oration of the Salamanders. Then seek out the largest tree in the forest, climb up onto one of the largest branches, and striking thirty times on a copper pan, you will see coming towards you a flight of butterflies with green wings. Catch the largest one, if you can, and put it in a virgin snuffbox.

Return home, light a beautiful fire of alder wood, pouring three liters of brandy[2] on it little by little, having care to watch the flames as the liquor is spent. When the fire has died, place the box in the ash for thirty-eight hours, and when you take it out, carry it to the parish and try to put the box under the largest candelabra of the altar. On the next day go to hear mass, and make a general confession.[3] On the feast day of your patron saint,[4] around midnight, lock your room, having made the Grand Appellation, which you will find in the true book *The Red Dragon*.[5] Astaroth will appear to you under the form ordered. He will ask you for your orders, and he will carry out without reply anything that you demand from him.

1. He discloses all hidden treasures to you up to ten leagues distant.
2. He introduces you to the person you will marry.
3. He reveals the age when you will marry.

---

[1] The Ital. eds specify that it was stolen in 1607.

[2] Fr: d'eau-de-vie; It. acquavite.

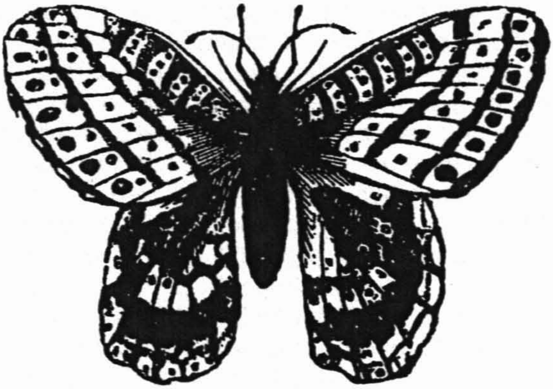
[3] Bestetti: make a confession mentally.

[4] Bestetti: "On the day you have chosen."

[5] See Appendix 2. Bestetti published a translation of *Le dragon rouge* as *Il Vero drago rosso, o l'arte di comandare agli spiriti celesti, terrestri, aerei ed infernali ... Tradotto dalla lingue straniera* (Milano, 1868).

4. He leads to your room any person that you wish.
5. He reveals the more hidden secrets of nature.
6. He brings you a sum sufficient for living the rest of your days.
7. He indicates the remedies that will be effective in all diseases.
8. He removes from your fields and house hurricanes and harmful animals, and anything that might harm your interests.
9. He can declare who are your enemies and who are your friends.
10. He can transport you to any place that appeals to you.
11. He can reveal the numbers that will be drawn a month before the lottery.
12. He gives the power to render you invisible.
13. He can render judges favorable to you, so that nobody can speak badly about you.
14. He makes you win at any sorts of games, and renders you lucky in all.

**Appearance of the green butterfly.**



### The manner of seizing the Green Butterfly.[1]

You obtain a net such as one usually takes to collect butterflies. The hoop of the net must be at least nine inches in diameter, and the depth should be about fifteen inches. The handle should be between nine and ten feet long. Place around the hoop and inside some flowers, on the calyx of which the butterflies can come to rest. This means of attracting them continuously will soon provide occasion to catch one of the green butterflies.

---

[1] This section only appears in Blocquel.

# PART 5. OTHER SECRETS

## (from the Italian editions)

### 1. TO PROFIT AT GAMBLING.

On the eve of St. John the Baptist day, collect some fern plants at high noon, then with these make a bracelet forming these letters:

Huty.

Wear this bracelet on your right arm against the bare skin, reciting the following prayer before playing:

#### ORATION

> O Lord, it is not your wish that your garments be divided, but they cast lots,[1] grant me the grace to win in the gamble that I wish to try today. O Lord protect me and make it so that I succeed in all for your glory."

Then say three Our Fathers.

### 2. FOR PROTECTION AGAINST FIREARMS.

First say "God" three times, then taking the firearm in your hand, add, "I see the mouth of the musket! God watch the entrance, and the Devil the sortie!" Then apply to the chest twelve small leaves of grey-white paper on which you have written these words: *Armisi, Farisi, Mestingo.* For the same subject consult *The Red Dragon.*

### 3. FOR REVEALING THIEVES.

Write the names of each person suspected of the theft on separate pieces of paper, and then throw them into a tin basin full of water. Push them down to the bottom then say over the basin the following words:

> "I conjure you *Anazarda Arogani, Labilafs, Parandome, Azigola, Maractatam, Siranday Eptalelon, Lamboured,* reveal to me the thief who has taken N.N."

If the name of the thief is in the water, it will rise to the surface. If more than one name rises, they were all accomplices.

---

[1] See Matthew 27:35.

## 4. TO STOP A CARRIAGE OR CART.

Procure a feather from an American white pheasant,[1] and attach it to a little green stick of quince,[2] and put it in the middle of the road that must be passed by the person you wish to play a trick on, drawing around them a circle that you will decorate with sticks of gillyflower,[3] writing in the middle of the circle with charcoal made from spindle tree wood these words:

> Jerusalem onnipotens deus

Go and hide, and you will see the result.

## 5. TO MAKE HAIL STOP.[4]

Make the Sign of the Cross towards the lightning and storms. Afterwards take three hailstones from the first fall, and throw them into the fire in the name of the adorable Trinity, reciting two or three times the Lord's Prayer and the Gospel of St. John. Which finished, make the Sign of the Holy Cross towards the clouds and thunder, and towards the four parts of the world, and say three times:

> *Verbum caro factum est per evangelica dicta fugiat tempestas ista.*[5]

## 6. TO MAKE PEACE BETWEEN PERSONS WHO ARE FIGHTING.

Write with blue[6] ink around a well-ripened Arpiola apple[7] these words:

---

[1] Fagiano Bianco probably means any white-winged pheasant, as opposed to Bianchi's Pheasant (*Phasianus colchicus bianchii)* described by Buturlin in 1904. Ring-necked pheasants were introduced into North America in 1881.

[2] Fr. reads "Coton" (cotton), but this clearly is a misreading of the Italian "cotogno."

[3] Perhaps cloves are intended, "chiodi garofano" in modern Italian (literally "gillyflower nails"). The French text omits the phrase, perhaps indicating its editor didn't understand the words.

[4] Kramer discussed this ritual in *Malleus maleficarum* part 2, question 2, chap. 7 (15th century), testifying to its antiquity. Kramer adds (after the Lords Prayer) "the Angelic Salutation" i.e. the "Hail Mary." Kramer also did not regard this as black magic, but a counter charm against witchcraft. See also the discussion in Michael D. Bailey, 'The Disenchantment of Magic: Spells, Charms, and Superstition in Early European Witchcraft Literature' the American Historical Review, Vol. III, No. 2 (April 2006) *http://www.historycooperative.org/journals/ahr/111.2/bailey.html#FOOT77*

[5] "'The Word became flesh' says the Gospel (John 1:14), so with these words may the storm be dispersed."

[6] Note the Ital. eds use the French word "bleu."

[7] Fr: "d'une belle pomme" (a beautiful apple).

> *Haon Quid Facies Asinus in Loco,*[1]

Then throw it in the middle of the argument.

### 7. IN ORDER TO PREVENT A DOG FROM BARKING.

Say three times, watching the dog, and lifting your hat straightforwardly:

> "The Barbarian Arc, the heart is split and the tail is hung, the key of St. Peter closes your throat until tomorrow.[2]

### 8. TO MAKE A WOMAN LOVE YOU.[3]

Be chaste three days, and before swallowing a small nutmeg, fasting, say the following words, to God:

> "*Io torum cultin cultorum, bultin, bultorum,*[4] approach me, my faithful companion."

The words "approach me" must be said while swallowing the nutmeg. This secret serves for your entire life, without needing to be repeated; it is only necessary to say the last three words, blowing into the nose or embracing all those whose love is desired.

### 9. TO MAKE A HUSBAND FAITHFUL.

Take the marrow from the left leg of a wolf, and with it fill a case of St. Lucia wood.[5] Wrap the case with a piece of velvet, and carry it with you. If you are reasonable and not too demanding, your husband will love no one but you.

### 10. TO REMAIN UNHARMED IN A DUEL.

Before the battle write on some ribbon these words:

---

[1] Haon quid Asinus facies in loco: Haon the ass's shape in the place (?)

[2] Compare *Egyptian Secrets*: Speak the following: Thus did it happen, on a Friday it was, when our Lord God rode over a field of grass, he carried neither money nor purse with him; for he owned naught but his five holy wounds. May God protect us against wolves, dogs and hounds, he gave to St. Peter the keys for the locks, wherewith to close the jaws of wolves and of dogs. In the name of † † †

[3] Also found in GH 1800, p. 69-70 where it is subtitled "Secret du pere Girard." Also GH 1670, p. 85.

[4] GH 1800: "... tu diras à Dieu, le *torum cultin, cultorum, bultin, bultorum.*"

[5] Fr: de bois de Saint Luc. Ital: legno di S. Lucia. I am not sure of the identification of this wood.

> Good Jacum, lock the right arm with this ribbon. Be without fear, and defend yourself, and the sword of your enemy will not reach you.

### 11. TO EXTINGUISH A FIRE[1]

Say the following:

> "O great burning fire, I conjure you by the hand of the great living God to lose your heat, as Judas lost his color when he betrayed our Lord, on Good Friday, saying in the name of the Father and the Son and the Holy Spirit."

Repeat three times, kicking the earth with your foot. This also works for a chimney fire.

### 12. FOR DISCOVERING TREASURES.[2]

Go to the place where you suspect there is a treasure, and say, striking three times with the heel of the left foot against the earth, and turning around on the left:

> *Sadies, Satani, Agir fons toribus*[3] come to me. Saradon,[4] who will be called Sarietur.[5]

Repeat three times in a row. And if there is any treasure in this place you will know it, because a voice will tell you in your ear.[6]

### 13. TO NOT GET TIRED ON THE ROAD.[7]

Write the following on three silk ribbons: Gaspard, Melchior, and Balthasard.[8] Tie two of the ribbons under your knees, and the other around your kidneys, and before going on the road anoint your feet with olive oil infused with crushed rue, and drink a glass of anise in a broth, or white wine.

---

[1] This charm is not found in Muzzi.

[2] Also occurs in GH 1800, p. 110-11, and in GH 1670. According to MTS, the hour of Saturn is particularly good for asking the spirits for treasure. See Greenfield, *Traditions*, p. 258.

[3] Agir could also be read as "proceed." Fons toribus (Lat): fountain of firebrands.

[4] GH 1670: Seradon.

[5] Sarietur (Lat.): "It will be dug up."

[6] Muzzi omits the remaining "secrets" and appends others. See below.

[7] This charm is not found in Muzzi, which does however include a charm for traveling twenty miles an hour. A more elaborate version is found in Alibeck; see above.

[8] *I.e.* Gaspar, Melchior, and Balthasar. These are of course the traditional names of the three Magi.

## 14. PRAYER TO PRESERVE YOU FROM ALL DANGER.[1]

> *Agios* Lord invisible, deliver me from death I humbly beseech you. I conjure you through your name *Oston*; deign to help me, a poor sinner, that I may have refuge in you, † *Tetragrammaton*, you are the king of kings, God the Father, you are the Lord of Lords, in you alone I entrust myself, you who governs and regulates the things of heaven and earth, I conjure you to have compassion and mercy on me, a sinner. I N. beseech you again to deliver me from all my enemies, *Geban, Suth, and Sutan*, and have mercy on me in the name of the Father † and the Son † and the Holy Spirit. So be it.
>
> The first name of God is *Otthon*; the second *Uhan*, and when God said "Let there be," there was light; the third is *Lofiaz* † in the name of the Lord, and of the invisible Trinity † *Antaciton* † *Isturiensis, Grin, Adonay*; save me *Chedes* and *El*, and *dotheos, Adonay* and so be it.

Write this prayer on virgin parchment, on any day before sunrise, and the crosses must be written with your blood, drawn from the little finger of your left hand, after incensing and perfuming it, carry it with veneration, and you will be preserved from every danger.

## 15. FOR THE DISCOVERY OF A TREASURE.[2]

*Do you seek treasure? Treasure you shall find!* Lucifer will answer you in Latin when you call; and you will say to him:

> *Give to me gold, and I will give you frankincense and myrrh, just as the Magi did when visiting the Christ child in Bethlehem.*

Then he will respond to you in Latin:

> *Pick up your wand and follow me!*

Without losing a minute, you must quickly exit from the circle where you have invoked the protection of the great King of the Spirits, and armed with the wand[3] you will answer:

---

[1] This charm is not found in Alibeck or Muzzi.

[2] The rest of the charms are only found in Muzzi.

[3] Fr. "verge foudroyante" (blasting rod).

> *With you in life and in death, Amen!*[1]

Then you will follow Lucifer, or the spirit that he will send in his place, planting your feet over his footprints and tracing his steps.

Sometimes, to test the courage of the one who walks in the steps of an infernal power, the sky will be filled with lightning and thunderclaps, and the air and earth will be full of commotion.

All such cries and din will break off, and a hush will echo through the forest and desert paths where the man and the spirit walk.

Turn yourself neither to the right, nor to the left, but keep your eyes straight ahead, silently observing the shadow which precedes you, gigantic and formidable.

Eventually the spirit will lead you to the entrance of the place, where the great Pluto[2] holds imprisoned his treasures in the belly of the earth; under the iron gates of the great Vulcan.

A large black dog, with a splendid gold collar, will prevent you from entering, and will gnash his teeth, sending sparks blazing like diamonds in sunlight. That one is a gnome, to which you must present the point of the wand, repeating three times as follows:

> Cerberus, Cerberus, Cerberus! *By this wand, show me the way to the treasure.*

The dog will whine three times in reply, and will wrap its tail around your wand, to teach you where the treasures are.

Your steps on his, you will arrive near the treasure, where the shade of a dead person will be waiting, namely, the person who hid the treasure, and he will want to fling himself on you. It will quickly be necessary to trace a circle with the wand and throw a coin, and shout to the shade:

> *Hitherto you shall come, and shall go no further!*[3] *I will it, I command it, Amen!*

The shade will groan and grind its teeth, and will howl like a wounded animal, but it will be miraculously imprisoned by the virtue of the gnome, which is the servant of the servants of Lucifer.

Then take with your left hand four coins from the treasure, and throw them behind your shoulders to the four cardinal points of the Earth, while saying:

> *Lucifer, you loosen and you repeat!*

---

[1] Fr: "Tecum mortes, Amen."

[2] Fr: "a large Dog."

[3] Job 38:11: "usque huc venies et non procedes amplius."

Then you can load as much gold as you can carry from the treasure, walking 60 steps backwards, in memory of the 15 ministers, the 15 red angels, the 15 black cherubim, and the 15 black seraphim of Lucifer.

*Pape Satan Aleppe,*[1] *Father, Son, and Spirit.*

You must beware not to turn, and especially not to face any noise behind you, or beneath your feet, or to your sides, because flashing the air with lightning, and making the earth tremble, are all part of the trickery of the shade of the dead one, to make you lose your chance to obtain the treasure.

It is necessary, therefore, that you arm yourselves with courage, and not let yourselves be caught up in their fears, for the spirit will take you back to the place where you first invoked it, *to convene for a second pact.*

### 16. Secret for traveling twenty miles an hour.

Take two ounces of human fat, one ounce of oil of nerves, one ounce of oil of laurel, one ounce of deer fat, and an ounce of natural mummy, with two glasses of wine spirits, and seven verbena leaves. Bring it all to a boil in a small new earthen pot, until it is reduced to half the volume. Then spread the ointment over a new handkerchief, and when you apply it to the spleen area, you will go like the wind.

In order not to become ill after traveling, bathe your feet in white wine.

### 17. How to win at dice.[2]

Take two dice which have never been in the hands of a gambler who swears when he loses, and put them inside a glass, one over the other, placing between them (under the greater one and over the lesser one) a piece of paper on which you have written a cross surrounded with these words: "In hoc signo vinces!"[3]

Let it sit for twenty-four hours, then with the magic wand throw off that paper, and take out the dice, saying:

*"Et diviserunt vestimenta mea!"*[4]

---

[1] Dante's *Inferno,* opening of the seventh canto. Scholars have speculated often about the meaning of these words. See for example 'A Crux in Dante's Inferno', Bethe M. Marti, *Speculum,* Vol. 27, No. 1 (Jan. 1952), pp. 67-70.

[2] Sl. 3850 fol. 155r ff. has a collection of charms for winning at dice games.

[3] "In this sign you will conquer," said to be Constantine's motto after a vision in the clouds.

[4] Matt. 27:35, paraphrasing Ps 21:18: "They part my garments among them"

Afterwards you can play with confidence that you will win at dice games.

### 18. A secret to win a fortune in games where numbers are foretold.

Cut with a scissor small slips of paper, on each of which you should write a number; you can make as many numbers as you wish.

Put all these slips in a large box, such that the numbers are facing down.

Take a spider, first trap it in a glass bottle for half an hour, then smash it with the magic wand, saying:

*"Mihi prosint numera per Dominum Deum nostrum!"*

The spider will curl up and pretend to be dead, but it will not be. Grab it, sprinkle it with holy water, and trap it in the box, where it must remain one entire night.

Whereupon, opening the box, you will observe the little slips of paper that have turned, and those numbers will be the good ones, and they will have luck at games.

### 19. The wonderful way for not having fear of fire.

I have heard of one Don Simplicius, bishop of Autun,[1] who had a lover whom he wanted to marry, when he was elected to the episcopate. He loved his woman deeply, and so as not to be separated from her, had her sleep in his room.

Some slanderers busybodies suspected that they were not always respecting appropriate distance, and that the two lovers forgot the canonical law of ecclesiastic celibacy in favor of milder laws. The lady of the prelate, outraged by these suspicions, chose a solemn day, and in presence of the assembled people, called for a portable furnace. She threw coals over her clothes and showed that she and her clothes were unharmed; and passing it afterwards to her lover, she said:

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[1] The Bishopric of Autun was in France. St. Simplicius of Autun was bishop who lived circa 360. Henry Charles Lea, *History of Sacerdotal Celibacy in the Christian Church*. p. 56: "Even as a layman, his holy zeal had led him to treat as a sister his beautiful wife, who was inspired with equal piety. On his elevation to the episcopate, still confident of their mutual self-control, she refused to be separated from him. The people, scandalised at the impropriety, and entertaining a settled incredulity as to the superhuman virtue requisite to such restraint, mobbed the bishop's dwelling, and expressed their sentiments in a manner more energetic than respectful. The saintly virgin called for a portable furnace full of fire, emptied its contents into her robe, and held it uninjured for an hour, when she transferred the ordeal to her husband, saying that the trial was as nothing to the flames through which they had already passed unscathed. The result with him was the same, and the people retired, ashamed of their unworthy suspicions." The story is also related by Harry Houdini in *The Miracle Mongers, an Exposé*: "It is said that the earliest recorded instance, in our era, of ordeal by fire was in the fourth century. Simplicius, Bishop of Autun, who had been married before his promotion, continued to live with his wife, and in order to demonstrate the Platonic purity of their intercourse placed burning coals upon their flesh without injury." Fire ordeals are well known in ancient times, and play a prominent role in Zoroastrian legend.

> "Receive this fire which will not burn you at all, in order to convince our enemies that our hearts are both impervious to the fires of lust, even as we and our clothes are impervious to the effects of these burning coals."

This case struck all those who witnessed it with admiration, and forever quieted their slanders.

I have tried holding my hand to fire, having first bathed it with essence of rosemary and rubbing it with onion juice.

### 20. The magical secret for speaking with the dead.[1]

For this operation you must attend the Mass of the Nativity at precisely midnight, for having conversation with inhabitants of the other world; and at the moment that the priest raises the host, bow down three times and say openly with a harsh voice:

> *Ad me venite, mortui!*[2]

As soon as these four words have been pronounced he must go to the cemetery, and at the first tomb that meets your eyes offer this prayer:

> "Infernal Powers, you who scatter the turbid throughout the entire Universe, abandon your abode of darkness, and leave your prison beyond the river Styx."

Afterwards, observe a moment of silence.

> "If it is in your power to control the one who interests me; I conjure you in the name of the King of Kings to make him appear to me in the hour and moment that I will indicate to you."

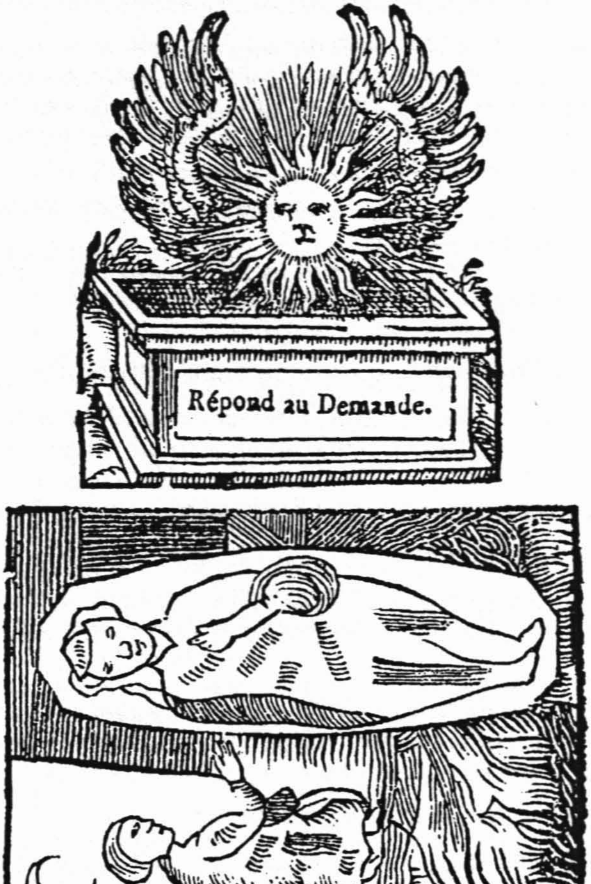
After this ceremony — which is indispensable to perform — take a fistful of earth and scatter it as you would scatter grain in a field, saying in a low voice:

---

[1] This charm also occurs in GG 1750, pp. 76 ff. The figure is taken from there also. "Répond au Demande:" "Responds to requests."

[2] Lat.: "Come to me, O dead one!" GG p. 95: "Esurget mortuit et ac me veniut."

"He who is in dust awakens from his tomb, and rises from his ashes and answers the questions that I will make of him, in the name of the Father of all."


Répond au Demande.

Then bend your knee to the earth, turning your eyes eastward, and then you will see that the doors of the Sun will be opened. Arm yourself with two bones of a dead person that you will put in a cross. Then immediately throw them onto the first temple or church that meets your eyes.

Having correctly completed the aforesaid, make your way west, and when you have taken five-thousand nine hundred steps, lie down, stretching out on the earth, holding the palms of your hands against your thighs, your eyes to the sky facing the Moon. In this position call the one you wish to see; taking care not to become frightened when you the phantom appears. You can hasten its presence with the following words:

> *Ego sum qui te peto, et videre quero.*[1]

After pronouncing these words, your eyes will be satisfied with the sight of the object that was most beloved to you, and provide the greatest delight of all.

When you have obtained from the shade that you invoked whatever you believe is most opportune to your satisfaction, dismiss it in the following way:

> "Return to the realm of the elect; I am satisfied with you and your presence!"

Then rise up, return to the same tomb where you made the first prayer, and over it make a cross with the point of your knife, which must be held in your left hand.

## 21. The mystery of the black hen for making a demon obedient.[2]

Take a black hen that has not yet laid any eggs, and has not been approached by any rooster, and procure it in such a way as to not make it crow. This is to be done at eleven in the evening. When it sleeps, seize it by the neck, and clench it so that it cannot make a noise.

Afterwards, carry it to a crossroads, and at precisely midnight make a circle with a wand of cypress; stand in the middle, and cut the body of the hen in half, pronouncing these words three times:

> *Sic volo, divido et impero!*[3]

Then turn, face East, kneel down, and recite the prayer with which you invoke the devil to appear. At that moment Lucifer, or one of his ministers, will appear to you, dressed in scarlet attire with stripes,[4] yellow frock, green pants, his head resembling a dog's, the ears of an ass, with two horns, and legs and feet like those of a heifer. He will ask you your commands. Tell him whatever seems best, for he will be un-able to refuse you, and you he can consequently render you the happiest and richest of all persons.

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[1] The Latin is faulty here, as in GG, which reads "Ego sum, te peto, et videre queo." It is probably intended to mean: "I am here, I seek you, and wish to see you."

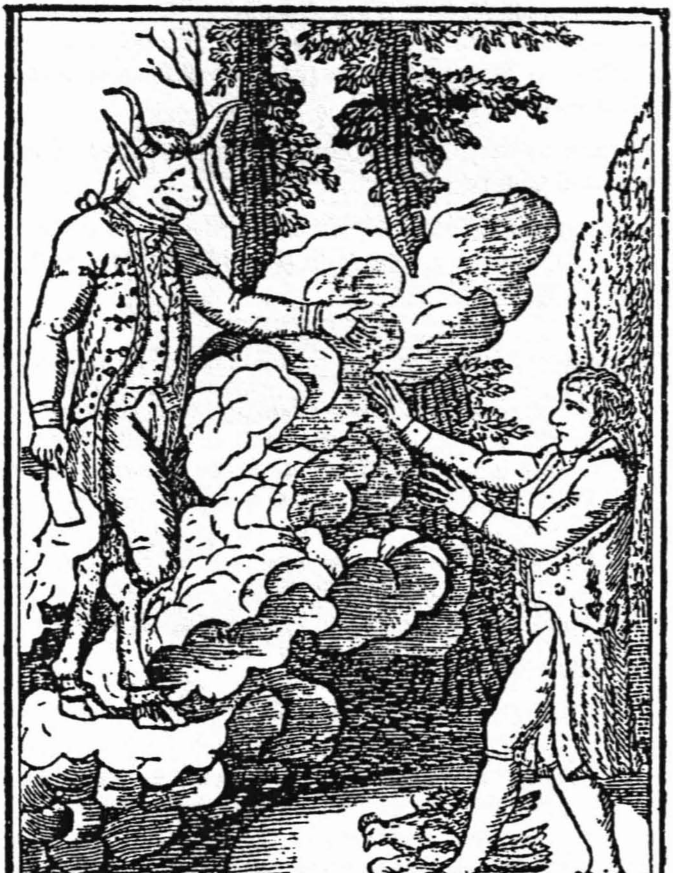
[2] Waite includes a summary of this charm in BCM, p. 132.

[3] Waite: *Euphas, Metahîm, frugativi et appellavi.* The Italian edition of *Il Grand Grimoire* reads "*Eloim Essaim, frugatiot et appallavi.*

[4] Or braids.

Before following any of the instructions above, you must be certain you are in the grace of God, and that you have nothing reproachful on your conscience; because doing otherwise you could be forced to obey the spirit's commands, rather than he obey yours.[1]

[From *Le Poule noire.*]



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[1] Figure from *Le Poule noire* (1820).

### 22. Secret for matching a woman to her appropriate love.[1]

With the magic wand strike an apple, making it fall from the tree, on a Friday morning before sunrise. Write your name with your blood on a little piece of paper, and on another the name of the person whose love is desired. Procure three hairs of this person, which you will join with three of yours, which will serve for tying the slips of paper on which you have written your names; and just over the others the name of Venere *mater amoris*[2] also written with your blood.

Cut the apple in half, remove the seeds, and in their place the slips of paper that have been tied up with hair; rejoin the apple halves with two twigs of green myrtle. Then dry it out thoroughly in a furnace. Afterwards wrap it up with leaves of laurel and myrtle. Then have some trusted person put the apple under the woman's pillow, but without her noticing, and in a few days you will see the evidence of her love.

### 23. Wonderful prescription to recover from canine rabies.

When the Sun has set, take the magic wand to a crabapple tree, and with the wand knock a single one to the earth, and carry it home. Cut it into two parts, then put them back together, locking within these ten words:

> *"Zioni, Kirioni, Ezzeza, Kuder, Feze, Hanz, Pax, Max,*
> *Deux, Adimax."*

Then make a circle in an open field, and in it put the apple. Cover it with three fig leaves, leave it until the following dawn, then give it to the bitten one, saying:

> *"Adam, Adam, salvum me fac!"*[3]

Or, take three kinds of flour and make bread without leavening, wherein the ten words given above are enclosed, and after three hours that one is given to the rabid one to eat, saying:

> *"Quis manducat panem istum canis furorem non timet."*[4]

Or, drown the rabid dog in water, tear five hairs from the tail, burn it on a plate, collect the ash, and give it to the rabid one to drink with a spoon of white wine.

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[1] Fr.: "Secret pour attirer une femme" (secret for attracting a woman). Included also in GG (1996), pp. 52, 115.

[2] Venus, mother of love. In GG (1996) p. 115 reads "Scheva." Likewise GG/DR (1997), p. 90.

[3] Adam, Adam, make me safe.

[4] "Whoever eats this bread does not fear the dog's madness"

All this is brought about through the virtue of the *wand of command*, in the name of almighty God, *qui vidit omnia esse bona*.[1]

## 24. Wonderful secret for foretelling the future.

In the first quarter moon pick linseed, in the second quarter pull up from the earth parsley roots, and in the full moon collect violets, ever fasting, and touch the plant first with the magic wand.[2]

Then put the seeds on a roof tile of the house, and cover them with another, and likewise the roots and the violets, employing in all six tiles which are new, and a cat should never have walked on that roof, nor sparrows made nests thereon.

Each day for fourteen days recite one of the Seven Joys and end each with one of the Seven Pains of Mary the most holy virgin.[3]

On the fifteenth day, fast until sunset, and when the Sun has disappeared, make a circle in an enclosed place, where no one is present but the person, man or woman, for whom you wish to foretell the future, and with an ember of jasmine wood, set fire to the linseed, parsley roots, and violets. And with the magic wand in hand, and facing the direction where the Sun will rise the following day, you will receive that smoke.[4]

Then invoke the ten Sibyls, naming each one:

> "Sambetta, Libussa, Atemis, Cumana, Eritrean, Fito, Amaltea, Elespontiaca, Frigia, Tiburtina."[5]

In that point the prophetic inspiration will descend from the brain to the lips, that they will foretell the future.

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[1] "Who saw all things to be good." Gen. 1:25.

[2] Agrippa, OP1.43: "So they say that fumes made with Lin-seed, and Flea-bane seed [Lat. psyllii], and roots of Violets, and Parsley, doth make one to fore-see things to come, and doth conduce to prophecying." This sentence was not in Agrippa's original 1510 manuscript, but added in the 1533 edition. V. Perrone Compagni identifies it as based on Raziel 2:3, e.g. London British Library Sloane manuscript 3846, fol 137v, and Città del Vaticano, Biblioteca Vaticana, ms. Regin. Lat. 1300, f. 29v. Compare the GV method also with the simpler method of Nyrauld in his work on Lycanthropy, cited by Waite in *BCM*, p. 180, n. 2, which also adds "seed of psellium."

[3] Seven Dolors of Sorrows of Mary are traditional Catholic prayers. See `http://www.catholictradition.org/Mary/7sorrows.htm`

[4] Presumably, this means you would inhale some of the smoke.

[5] Per Varro: Cumana, Cymeria, Delphica, Erythraea, Hellespontia, Libyca, Persica, Phrygia, Samia, Tiburtina. Alternate versions include Sambethe/Samia/Sabbe/Saba, Libyssa, Amalthea, Erythraea, Phoito/Phyto, Amalthea, Hellespontia, Phrygia, Albunea. Sambethe is mentioned in *Comte de Gabalis*.

## 25. Magical secret in order to know the name of the successor to a throne.

Some fortunetellers, among whom Iamblicus can be cited, wanting to know who would be the successor of the Emperor Valens, employed alectromancy: the rooster drew the letters THEOD.[1] Warned of this prophecy, Valens had several magi killed, and got rid of all those worthy men whose names began with those fatal letters; however that did not prevent his scepter from passing some years later to Theodosius the Great.[2]

## 26. Secret for resuscitating the dead.

Here are the method and instructions for resuscitating the dead, but this does not mean those who have been completely dead as in the time of our redeemer Jesus Christ, when he raised Lazarus and the daughter of the widow, and others who were completely dead;[3] and they were resuscitated by him, who could make everything in Heaven and Earth. But we only mean of those who are at end of life, and have been abandoned by the doctors and relatives, and have no hope of living longer. And I mean people such as these who with the aid of the Lord, we want to resuscitate; and this mastery will be made by giving a little bit of the wonderful pure quintessence to drink, and further to anoint their head and stomach with the same, and soon he or she will revive; because reaching the stomach, it influences the heart with a natural beam of life, and you will soon see the complexion restored, within a tenth part of an hour; that the witnesses will consider this a divine miracle, and not human work.

Remember that the glorious Court of Charles V[4] had made an infinity of these experiments, which were sooner believed miracles than otherwise.

Then being in Rome with the Emperor near His Holiness, where miraculous remedies for human health were used in three of which it was used to give the angelic electuary, the aromatic, the quintessence and the artificial balsam, and with these four remedies so manufactured and compounded, he performed miracles on earth, so that many considered the one who performed them a great prophet.

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[1] Alectromancy, divinitation by means of a rooster, was known at least as early as the ancient Romans. It is a precusor to the modern Ouija board. It involved placing a rooster to the center of a circle composed from letters of the alphabet; over each letter, you put pieces of grain, and the rooster will select letters, which are then interpreted. The magician in this story is the famous Neoplatonic philosopher Iamblichus.

[2] Flavius Theodosius, Roman Emperor (348-395 CE).

[3] John 11:38, Luke 7:11-17, also Luke 8:49.

[4] 1500-1558.

But some Doctors of Rome seeing these remedies had wonderful effects, and great rapidity, worried about losing their status and reputation, seeing these remedies in common use and in great quantities, when they saw prelates and great men who approved of them. Whereupon, moved by great envy and iniquity, they determined to extinguish the said remedies, and bar their use in Rome; and therefore they made a vicious plot to try to obtain their wicked desire, the which did not succeed, and after a great argument, they remained like ignorant asses.

Thus we see how the blessed Lord God quickly rectifies a misdeed. And so no one should try to fight truth. If the famous quintessence performs these miracles, it is only because the Lord God has given such virtue to it to make people see how great are his power and goodness, because otherwise it would not be greatly esteemed on Earth among men. Because the angelic electuary, the quintessence, aromatic and the true balsam, through the grace of the Savior, can make these and many greater things.

Whoever does not believe in the *Clavicle* will be able to test it easily, and will find again much more than is said in these pages.

**The end.**

### APPENDIX 1. Excerpts from *Grimorium Verum* from British Library manuscript Lansdowne 1202.

The description in the British Library catalog reads as follows:

**Lansdowne 1202** 4to. *Les vraies Clavicules du. Roi Salomon. Par Armadel.* This book is elegantly written in a modern French hand, and ornamented with neat drawings of numerous talismans and other implements used in the practice of Magick, of which art this seems to be a very complete treatise. At fo. 179 is another work, entitled "Le Livre d'Or, touchant les vertus et les caracteres des Poeaumes du Prophete David," concluding with the Athanasian Creed.

Mathers omitted this material from his edition of the *Key of Solomon*, with the following explanation:

> "At the end are some short extracts from the *Grimorium Verum* with the Seals of evil spirits, which, as they do not belong to the *Key of Solomon* proper, I have not given. For the evident classification of the 'Key' is in two books and no more."

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# THE CLAVICLES OF KING SOLOMON.

# BOOK 3.

### Concerning the spirits and their capabilities.

Before you can succeed in the operations which follow, it is necessary to make the following figure written on virgin parchment with your own blood or that of a male sea turtle. Put the first letter of your name in the circle at A, and the first letter of your surname at B.

For best results, engrave these characters on an emerald or ruby, or a piece of red marble or heliotrope,[1] which is a stone having great sympathy with the spirits of the Sun, especially those who are wiser and better than the others.

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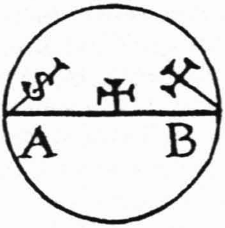
[1] Otherwise known as bloodstone.

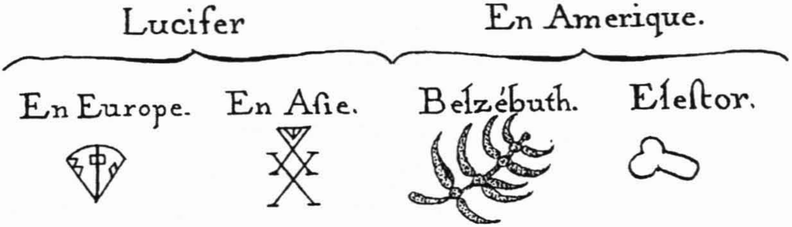
If it is a woman doing the operation, she should carry it in her left pocket or between her breasts.[1] A man should write this figure on the day of Mars; a woman it can do it on any of the other days.[2]

**The Lamen.**



### The spirits and their capabilities.

The spirits are the princes and their companions who are named Lucifer, Belzébut, and Elestor.[3] The inferiors who are subject to Lucifer live in Europe and Asia; those who are subject to Belzébut live in America. Lucifer and Belzébut have chiefs who command their subjects, and allot any power, and order what is necessary to be done everywhere in the world. They appear to their subjects in the shape of a horse, snake, or goat with a large muzzle, and to their chiefs they appear in their own true form.



When you wish to obtain something from them, first call them by their names and characters, for if you sacrifice to them and forget them, the sacrifice will be ineffectual, and in the Americas Elestor will overwhelm you with blows.

The chiefs of Lucifer are Sirachi and Satanachi, whose characters are as follows:[4]

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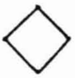
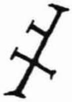
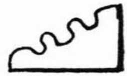
[1] Alibeck adds that it should be carried in the right pocket if you are male.

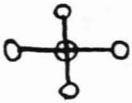
[2] This sentence is probably a conflation of the instructions that "a man should [carry it in the right pocket]," and that it "should be made in the day of Mars." This would make the phrase "a woman may do it all the other days" an insertion to complete the sense of the defective sentence.

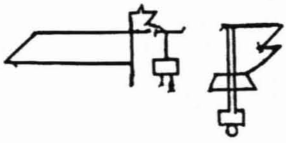
[3] Alibeck has Astaroth instead of Elestor. Alibeck has Beelzebuth in Africa.

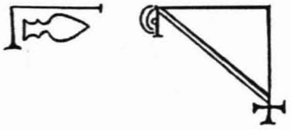
 Sirachi   Satanachi.

The chiefs of Belzebuth are Agateraptor, Himacth, and Stephanata.[1] Here are their characters:

**Agateraptor.** **Himacth.** **Stephanata.**

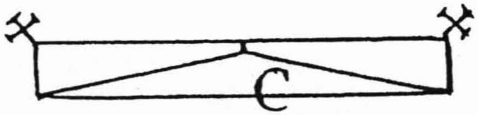




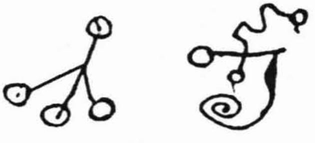


There are many other principal demons, in addition to those that we have spoken of, who have Sirachi or Sinachi for their chief. Here follow their names and characters.

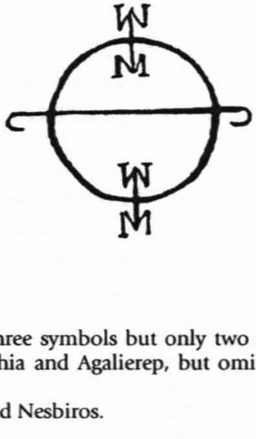
Elantiel or Chaunta. He has power over riches. Here is his character.



Resochin or Roschim. He gives and removes the means of knowing what is happening in the affairs of state. Here are his characters:



Bechar.[2] He has power over winds, sleet, lightning, hail, snow, as well as rain of blood, and, toads and other species. Here is his character:



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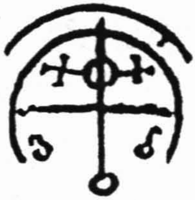
[4] Obviously, something is wrong here, as there are three symbols but only two spirits named. Bestetti, Muzzi, and Alibeck all read Satanachia and Agalierep, but omit their symbols.

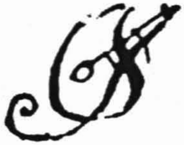
[1] Alibeck: Sagatana and Nesbiros; Muzzi: Sagathana and Nesbiros.

[2] Compare Bèchard.

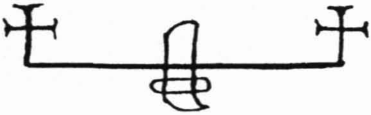
Frimoth.[1] He has power over that which regards men and love. He excites and prevents human passions, extinguishes or increases the passion of girls, and can cause abortion.



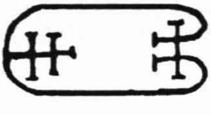
Klepoth or Kepoth. He makes a thousand turns, like dancing with your companions. He can make you hear beautiful music, which you believe is real. He will give if you want a whisper in passing, and say in your ear the cards of those playing with you. Here is his character:



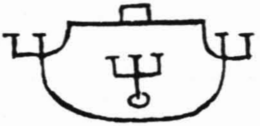
Klic or Kleim.[2] He excites movements of the earth, with power over cities and houses. His character follows:



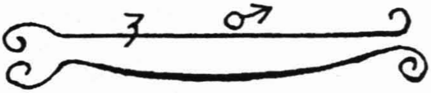
Mertiel or Inertiel.[3] He can transport you to any place or region you wish in an instant. Here is his character:



Sirumel or Selytarel.[4] He will make spectators experience day or night. Here is his character:



Sirechael.[5] He will offer you other objects of various types, of things sentient and moving. Here is his character:



Hepoth.[6] He can make appear anyone who lives in a distant place, man, girl, or friend, whatever you

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[1] Compare Frimost.

[2] Compare Khil.

[3] Compare Merfilde

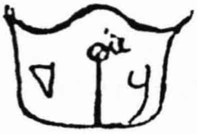
[4] Compare Clistheret.

[5] Compare Silcharde.

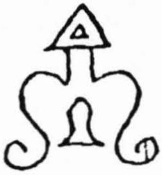
[6] Compare Hicpacth.

ask. This is his character.

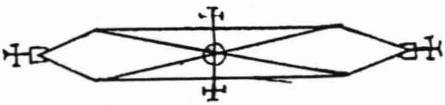
Fegot.[1] He can make you see visions of horrible monsters and chimeras that you will imagine. Here is his character.



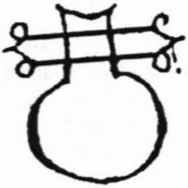
Humet.[2] He can bring any book to you that you may want. Here is his character:



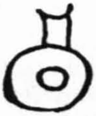
Frulhel or Frastiel.[3] He can bring you anyone, dead or living. Here is his character:



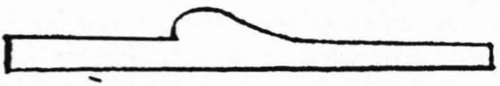
Galant.[4] He causes and cures any disease, even venereal diseases. Here is his character:



Surgatha.[5] He is able to open anything that is closed. Here is his character:



Menail.[6] He makes things invisible. Here is his character:



---

[1] Compare Ségal.

[2] Compare Humots.

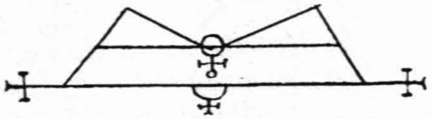
[3] Compare Frucissière.

[4] Compare Guland

[5] Compare Surgat.

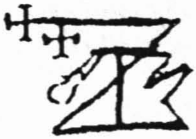
[6] Compare Morail.

Glitia.[7] He prepares sumptuous banquets, exquisite foods, and delicious wines at your will. Here is his character:

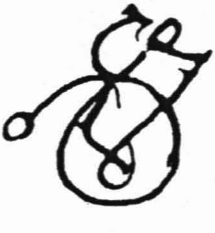


There are five other demons[1] under the control of Satanachi, of which the four principal ones are:[2]

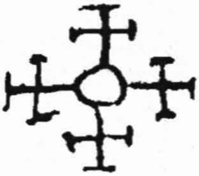
**Sugunth,**



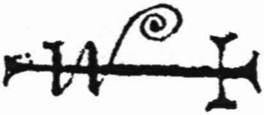
**Eramael,**



**Irmasial,**



**Suffugiel.**



We describe in the chapter on conjurations the manner of commanding not only these spirits, but also all those whose virtues are described below. There are millions of spirits which would be pointless to name, since any seal which is good for commanding the master can well command the servant. It is moreover impossible to make the aforesaid spirits come alone, because their subordinates always accompany them and make them obey your will. We relate this only to complete this part about princes who have power over other spirits.

Hacel.[3] He teaches writing of all kinds of letters and speaking all kinds of languages, and can the meaning of secretly written letters. Here is his character:

---

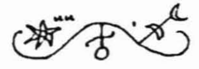
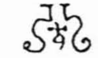
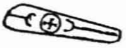
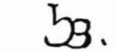
[7] Compare Frutimière.

[1] Missing here is Claunech, Musisin, and Huictiigaras.

[2] Compare Sergutthy, Heramael, Trimasael, Sustugriel

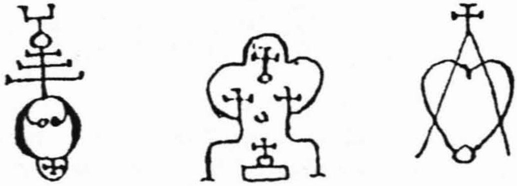
[3] Compare Hael.

**Hacel.**

 or  or  or 

Sergulas. He provides different kinds of instruments for making all sorts of things or goods. His character follows:

**Sergulas.**

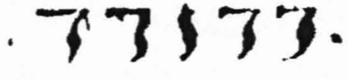


There are other spirits of the air and fire, which are not necessary for our operations.

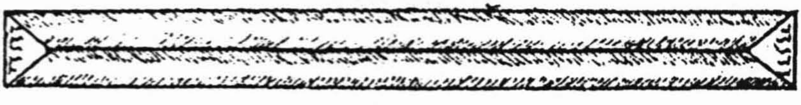
## HERE IS THE KEY.

### To make the Key of the Work, or the wand for all operations.

The wand must be made from a hazel branch, cut when the Sun enters Gemini, on the day and hour of Saturn, the moon increasing. You must fast three days before going to the place where you wish to cut it. On the two ends you should write or engrave these Hebrew letters:[1]



When you wish to operate, hold it with your hand, and when not in use wrap it in a fabric of silk or of new black wool. It must be exactly two feet long, and you should not speak with anyone on the day that you cut it.[2] It must be triangular as shown here:



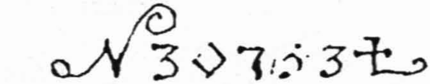
Here are the words that must be put on each of the three faces of the aforesaid wand. They must be written with blood drawn from the Saturn finger:

---

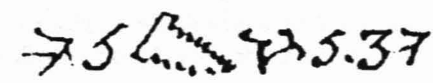
[1] The Hebrew is too badly corrupted to identify with certainty, but most likely YHVH.

[2] Reading "parler" for "parter." The usual instructions say that it must be cut with a single stroke.

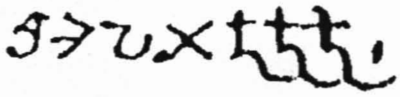
**First angle.**



**Second angle.**



**Third angle.**



It must always be wrapped in black fabric, and when one wishes to operate, [un]wrap the said wand. While conjuring, hold it in the air while calling and naming the spirit, which must be done in the manner that we will teach at the end of our Clavicles, and touching the circles, characters, or medals with the wand.

### To cause rain.

Take natural or artificial sea water and put it in a circle that you have made on the ground in the manner described in the chapters on the circle, and in the middle of the circle put the Heliotrope stone, and on the right side the magic staff noted above. Write the characters of Bechard on the left side and Eliogaphatel in the middle, and holding the staff, pronounce:

> "*Eliogaphatel,* the sky is composed of clouds, may they resolve into water."

These words being pronounced, the rain will fall in abundance.

[Artificial] sea water is made by taking some river water, adding a little salt and mud, and boil it for fifteen minutes on a fire on which you have thrown a little pumice stone.

### To cause snow.

Do as above, but instead of using the characters of Eliogaphatel, use those of Lucifer.

### To open all closed things.

Take a lodestone, and make the sign of the cross of St. Andrew three times. Pick up the magic staff, and draw a circle around the stone. In this circle draw a square, putting the characters of Surgathat in each of the corners, and around the circle put four branches of the herb moonwort, and say these words in a very low voice, holding the stone in your hands reverently:

> *Beschat, Surgatha, Menail, Remischat, Regadamer,* and *Chirmuts.*

after covering the whole with lead filings.[1] If you carry this lodestone on yourself or in front of you, and if you put it in front of anything that is closed, it will be opened up at once.

### To have as many gold pieces as you want, at any time.

To have as many gold pieces as you wish, make as many circles or rounds of virgin parchment prepared as noted above. Glue them together, each made with the dimensions of the coin of the Prince that you want.[2] Then make the circle on a table and the three characters of Chaunta, then raise all the parchments up high and say these words by the keyhole of your room holding the wand:

> *Chaunta, Ferala, Sadain, If, Gluth, Temterans, Tagam, Seranna, Ferunt, Eritherem, Elibanoth, Nerohin.*

Say this in the evening, and sleep for an hour on your bed, not thinking of the coins.[3] Then, instead of those of parchment, you will find genuine gold ones. Put the two characters of Chaunta in the circle, one on the top, and the other on the bottom.

### To hear pleasant music.

Make in a circle the character of Klepoth or Kepoth, saying the following eleven words:

> *Ador, Klepoth, Chelath, Migaroth, Pooch, Silma, Sirath, Semchiel, Rotho, Maron, Collen,*

and discreetly afterwards you will hear pleasant music.

---

[1] Perhaps a lead lamella (Fr. lamelle) is intended.

[2] "Monnaie du Prince" probably implies gold Louis (Louis d'or).

[3] The French text reads "ecus," ("shields") which literally refers to various French coins issued from the 13th through the 18th centuries, which bear the figure of a shield.

## APPENDIX 2. The Grand Appellation.[1]

### Taken from True Clavicle:

> I conjure you, O spirit, to appear at once by the power of the great Adonay, Eloim, Ariel, Jehovam, by Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios, Pithona, Magots, Salphæ, Gabost, Salamandræ, Tabots, Gnomus, Terræ, Cœlis, Godens, Aqua, Gingua, Jauna, Etitnamus, Zariatnatmik, &c. A... E... A... J... A... T... M... O... A... A... M... V... P... M... S... C... S... T... G... T... C... G... A... G... J... E... Z...&c.

According to the influential nineteenth century occultist Eliphas Levi, the version given in the *Red Dragon* "has been altered willfully" and should read:

> Per Adonai Eloim, Adonai Jehova, Adonai Sabaoth, Metraton On Agla Methon, verbum pythonicum, mysterium salamandrae, conventus sylvorum, antra gnomorum, daemonia Coeli Gad, Almousin, Gibor, Jehosua, Evam, Zariatnatmik: Veni, Veni, Veni.

The translation by A. E. Waite reads:

> By Adonaï Eloïm, Adonaï Jehova, Adonaï Sabaoth, Metraton On Agla Adonaï Mathon, the Pythonic word, the Mystery of the Salamander, the Assembly of Sylphs, the Grotto of Gnomes, the demons of the heaven of Gad, Almousin, Gibor, Jehosua, Evam, Zariathatmik: Come, Come, Come![2]

---

[1] GG1750, p. 29.

[2] Eliphas Levi, *Dogme et Rituel de la Haute Magie*, translated by A. E. Waite as *Transcendental Magic*, Samuel Weiser: New York, 1972, p. 320. Horror fiction writer H. P. Lovecraft gives a slightly altered version in "the case of Charles Dexter Ward," published in various collections, including *At the Mountains of Madness and Other Novels*, Arkham House: Sauk City, Wisconsin, 1964, p. 160.

## APPENDIX 3. Notice and catalog from Blocquel.

### NOTICE.

* * *

Just as one can travel to a city by more than one route, it is also proven that one can obtain the same results by more than one means. So it is that scientists, Kabbalists, necromancers, profound magicians, sages, and careful exorcists do not all operate in the same way, but by various extraordinary and sublime works. One is often predestined by need of the occult sciences to consult several books before finding the most appropriate methods to operate, according to the places that they live, the season, or even the relative difficulty of obtaining the objects or things which they need, and cannot always get.

Given all this, it is useful to know what works exist on the occult or hidden sciences, and so it is to render a great service to our readers that we will list them here. Here are the titles:

THE ADMIRABLE SECRET OF ALBERT THE GREAT.

THE TRUE RED DRAGON, or the art of commanding spirits celestial, aerial, terrestrial, and infernal, etc, etc, followed with the *Black Pullet*, the Kabbalah of which had remained unknown up to now. The exemplar has on the cover the label of Astaroth, edition of 1521.

THE FUTURE REVEALED, or the astrology, horoscopy, and ancient divinations explained by the soothsayers of the Middle Ages.

ELEMENTS OF CHIROMANCY, the art of explaining the future and the character of men and women by the lines and the signs of the hand.

THE ENCHIRIDION POPE LEO, translated into French and dedicated to the wise Kabbalists, edition corrected and printed in 1740.

THE GRIMOIRE OF POPE HONORIUS, with a collection of the rarest secrets, edition of 1760.

TRUE BLACK MAGIC, or the Secret of Secrets, manuscript found in Jerusalem in the Sepulcher of Solomon, containing 45 Talismans, etc, etc; edition of 1750.

THE MAGIC WORKS OF HEINRICH CORNELIUS AGRIPPA, in French by [i.e. with] Pietro de ABANO, with occult secrets, exemplar carrying the label of Demonographer SARGATANAS, augmented with the secrets of the Queen of the Hairy Flies; edition of 1744.

A SMALL TREATISE ON THE DIVINING ROD, to find the most hidden things, etc.

MARVELOUS SECRETS OF NATURAL MAGIC OF LITTLE ALBERT. Exemplar printed in Lyon, at the heirs to the Béringos Brethren.

TREASURE OF THE OLD MAN OF THE PYRAMIDS; the true science of talismans, to conjure the spirits of any nature, to command and obtain from them all that one wants, and to thwart when needed their evil spells.

THE BLACK OWL, a marvelous bird, with the means by which one can infallibly discover anything valuable in the ground. This work is accompanied by 24 plates, a frontispiece and a colored title page. It forms a large volume, format in-18.

A COMPLETE MANUAL OF DEMONOMANIA, or the tricks of hell revealed. The Triple Infernal Vocabulary, a very large volume in-18, decorated of a great number of engravings.[1]

PHYLACTERIES or preservatives against diseases, evil spells, and enchantments, together with the most popular and widespread beliefs.

THE GREAT ORACLE OF LADIES AND YOUNG WOMEN, or the adviser of the fair sex, by M. Lemarchand, in-12.

RED MAGIC, cream of the occult sciences, natural or divinatory.

THE NEW AND GREAT DOUBLE TREATISE ON DREAMS. illustrated with 100 engravings. Most complete Edition, in-18.

THE GREAT TREATISE ON DREAMS; clear and easy explanation of Dreams, Visions, Oracles, and Inspirations, with 50 engravings, in-18.

A SMALL TREATISE ON DREAMS, etc, extracted from the above work, followed with the art of reading the good affairs in coffee grounds, with 33 engravings, in-32.

PRESCIENCE, or great interpretation of Dreams, Imaginings, and Visions. Curious treatise extracted from all ancient and modern works, which were devoted to the study of philosophy, and with the explanation from the occult sciences, by G ***. Volume in-12, decorated with a very-large number of figures.

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[1] Blocquel published this in 1844 under the pseudonym Frinellan.

ADMIRABLE SECRETS OF ALEXIS PIEMONTAIS.

THE GREAT GAME OF THE 78 EGYPTIAN TAROTS, or the Book of Thoth, manufactured and verified by Zlismon, to be used with the Grand Etteilla, art of drawing cards and telling fortunes, 78 large colored cards.

MANNER OF PROPERLY DEALING THE EGYPTIAN TAROTS. Art of drawing card and telling fortunes, by Etteilla and Julia Orsini, sibyl of the roadway of Antin, in-24.

TRUE CARTOMANCY, explained by means of 1750 small figures, large volume in 16, hard-bound.

THE GRAND ETTEILLA, ART TO DRAWING CARDS AND TELLING FORTUNES, by Julia Orsini, sibyl of the roadway of Antin, vol. in-12, decorated of 78 colored engravings. The same format in-18.

There is another work of which I do not know the title, but which is known to be very rare and invaluable. I know only that it is made with grey paper, that the layers hold two by two, printed on one side only, because the paper is very thin, and the letters can be seen behind. If one day soon I can get a copy, I will do share it with my readers. While waiting, I leave it to them to research and see if they can find it.

## APPENDIX 4. Notice and catalog from Bestetti.

### IMPORTANT NOTICE

Persons who are versed in the occult sciences will be greatly interested to know about a work entitled *The Old Man of the Pyramid, the True Science of Talismans,* in order to conjure spirits of all types, and command them in order to obtain anything desired, and to thwart their curses, without the need for difficult preparations to execute it. Along with the power of the talismans, the wonderful Black Owl, by which one can discover anything valuable contained in the earth.

This book was known in Europe around the end of the last century, when M. Tycleton printed 20 copies that he sent as gifts to various monarchs and friends, and particularly to M. Vanstopel, and it is from this copy that I guarantee this work.

The text of this book was written in the Arabic language and the translation was entrusted to a much distinguished man of letters in our time, and we have not permitted even minimal alteration in the designs, in the orthography, and the words of the 24 talismans contained in this book, and so that it won't be too common, is sold in manuscript at the price of 40 liras.

The literary ownership of the said book is classified.

They have reprinted the second edition of the book the *Red Dragon,* corrected and expanded. Price: 2 liras.

*The medicine and good household surgery in the home* where we expound the practical and necessary instructions, so any individual can prepare and employ with little expense opportune medicines, to recover from the majority of diseases, internal and external to the human body. The manual contains more than 500 prescriptions, or secret discoveries of magnetic sleep[1] from the celebrated hypnotherapist from Paris, M. Puches, price 3 liras.

To purchase, write to the director of the European Agency, or to the celebrated hypnotherapist[2] from Paris, M. Puches in Milan.

[Bestetti inserts table of contents at this point.]

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[1] The expression "magnetic somnambulism" was coined by Marquis de Puysegur (1751-1825), a disciple of Franz Mesmer, to refer to a state of deep hypnosis.

[2] See below.

## PROGRAM OF MAGNETIC CONSULTATIONS.

The ecstatic somnambulist,[1] Madame PUCHES of Paris, being one of the most renowned in all of Europe, has had infinite praise in all the cities of Europe, is leaving her well-known name, for everywhere it will be indelible for the great healing performed jointly with her husband M. JULES, Professor of Magnetism, and resident in Milan.

She will make an effort to advise poor sufferers who should send two hairs and the symptoms of their sickness, along with a money order for 3 liras. They will receive a reply with a consultation regarding the disease, and its cure.

You can write directly to Madam PUCHES, Sonnambula Milan or to the director of the EUROPEAN AGENCY in Milan.

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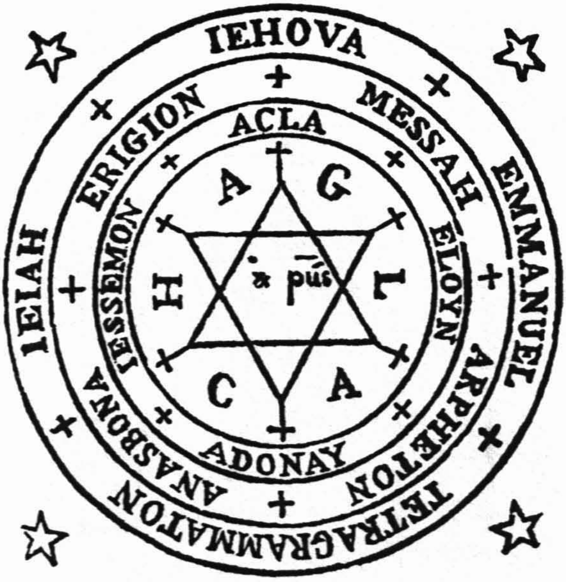
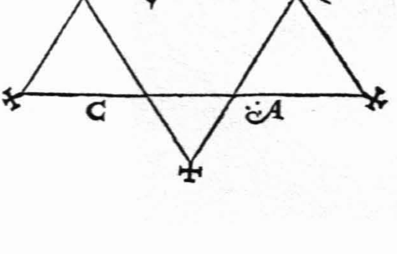
[1] This expression denotes an early form of hypnotherapy.

# APPENDIX 5. Variations on the diagrams.

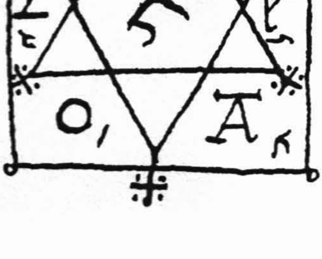
The lamen, from GH 1800.


IEHOVA
MESSAH
EMMANUEL
TETRAGRAMMATON
ANASBONA
IEIAH
ERIGION
ACLA
ELOYN
ARPHETON
ADONAY
IESSEMON
A
G
L
A
C
H
x pus

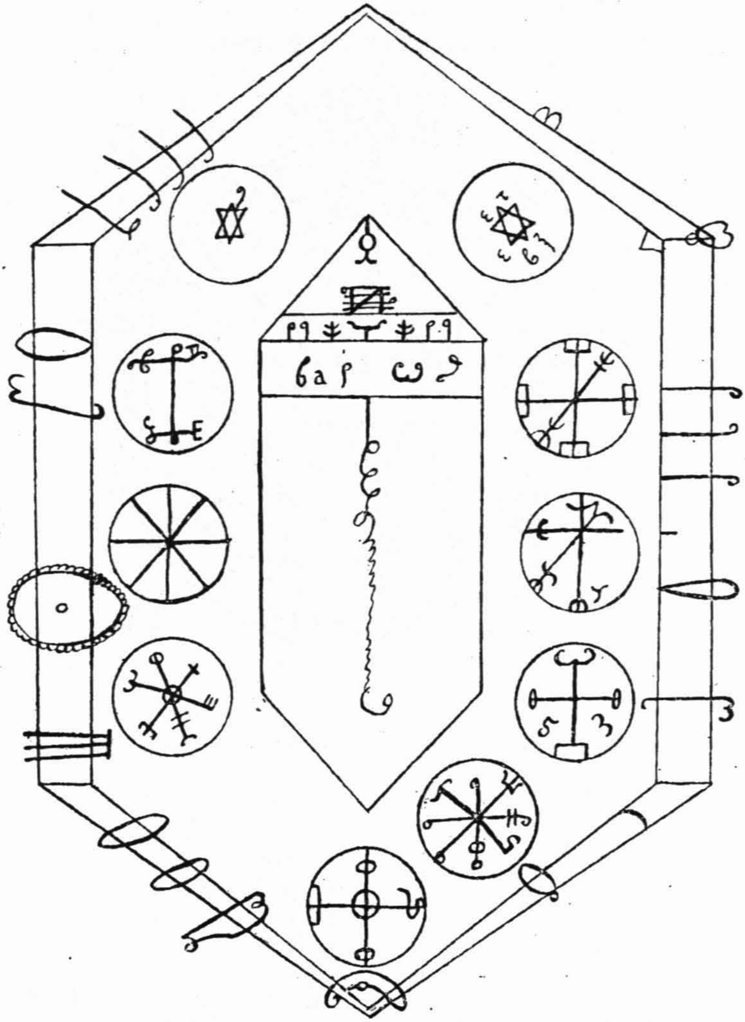
The Lamen, from *Heptameron.*


A
G
V
H
L
C
A
Xpus.

The Lamen, from *Mafteah Shelomoh.*



**The Lamen or Heavenly Seal (Ourania), from MTS, example 1.**[1]



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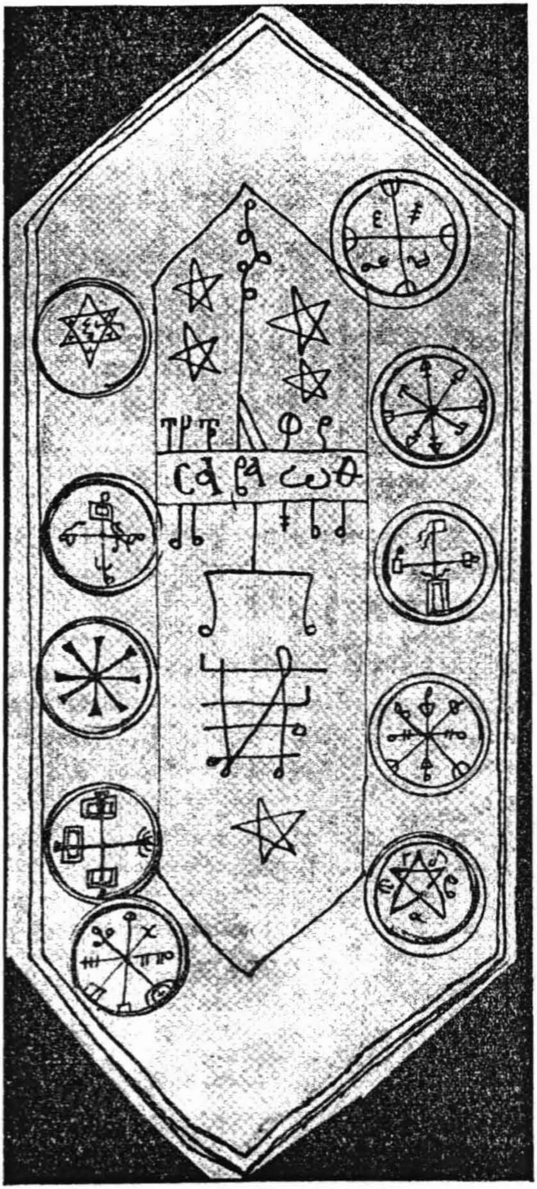
[1] Delatte, *Anecdota Atheniensis*, p. 22.

**The Lamen, from MTS, example 2.**[1]



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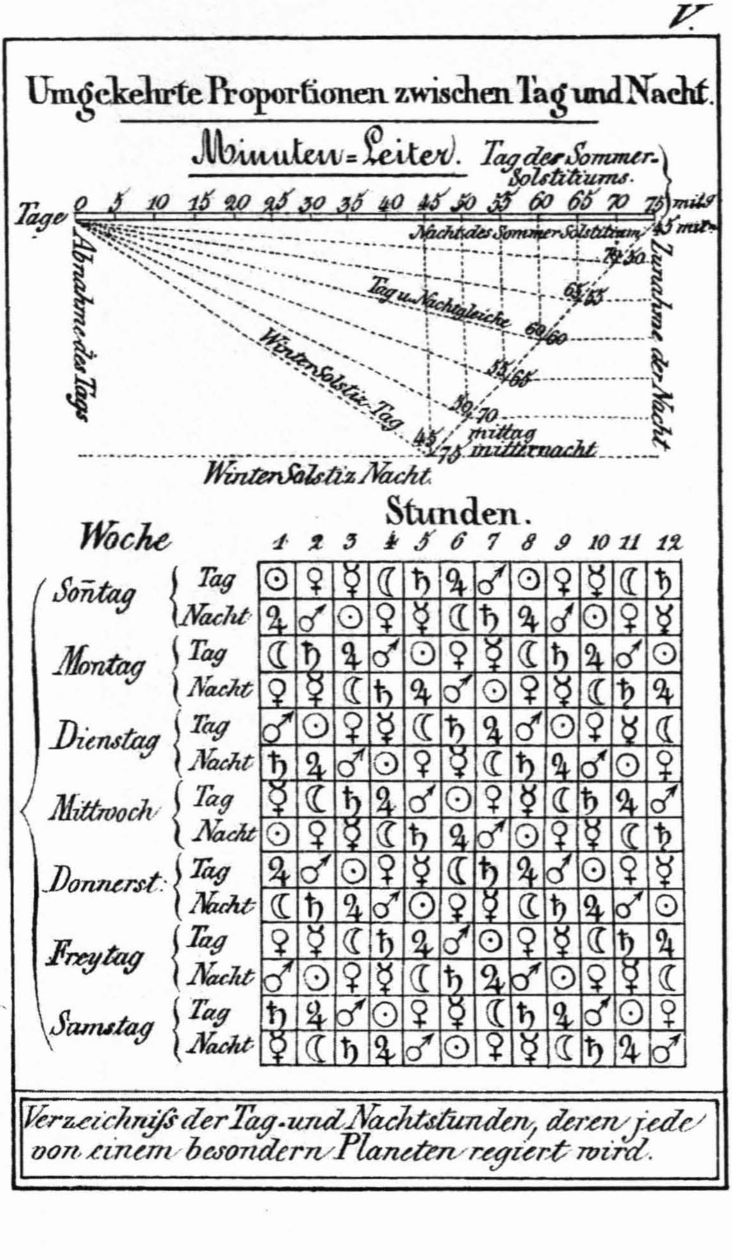
[1] Delatte, *Anecdota Atheniensis*, p. 415.

**Planets associated with each hour of the week, according to *Zoroaster's Telescope.***


V.
Tag der Sommer-Solstitiums.
Tage
0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75
mit 9
45 mit
Nachts des Sommer Solstitium
75/30
65/35
Tag u. Nachtgleiche
60/60
55/65
50/70
45
mittag
75
mitternacht
Winter Solstiz Tag
Abnahme des Tags
Zunahme der Nacht
Winter Solstiz Nacht.

# Umgekehrte Proportionen zwischen Tag und Nacht.

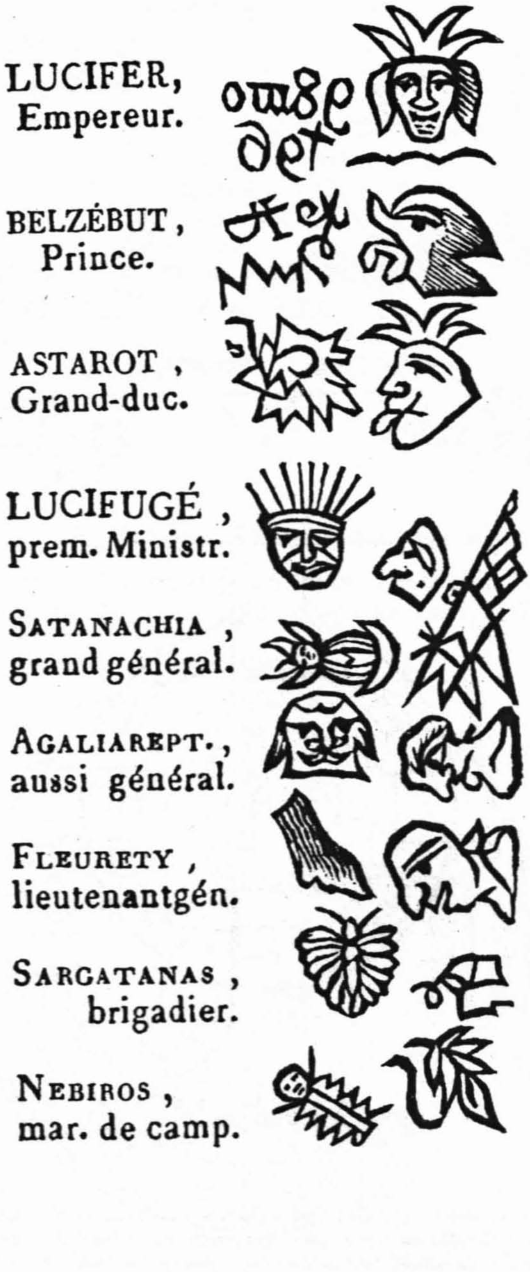
## Minuten-Leiter.

## Stunden.

| Woche | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Soñtag | Tag | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ |
| | Nacht | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ |
| Montag | Tag | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ |
| | Nacht | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ |
| Dienstag | Tag | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ |
| | Nacht | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ |
| Mittwoch | Tag | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ |
| | Nacht | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ |
| Donnerst: | Tag | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ |
| | Nacht | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ |
| Freytag | Tag | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ |
| | Nacht | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ |
| Samstag | Tag | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ |
| | Nacht | ☿ | ☾ | ♄ | ♃ | ♂ | ☉ | ♀ | ☿ | ☾ | ♄ | ♃ | ♂ |

*Verzeichniſs der Tag- und Nachtstunden, deren jede von einem besondern Planeten regiert wird.*

**Characters of demons from *Le Dragon Rouge.***



LUCIFER,
Empereur.

BELZÉBUT,
Prince.

ASTAROT,
Grand-duc.

LUCIFUGÉ,
prem. Ministr.

SATANACHIA,
grand général.

AGALIAREPT.,
aussi général.

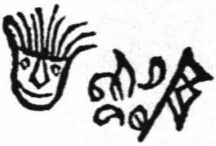
FLEURETY,
lieutenantgén.

SARGATANAS,
brigadier.

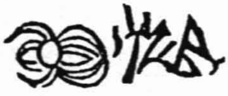
NEBIROS,
mar. de camp.

### Characters of demons from GG 1750.

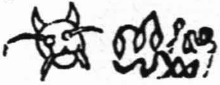
**Lucifuge**



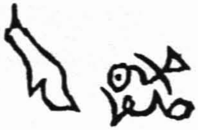
**Satanachia.**



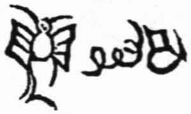
**Agaliarept.**



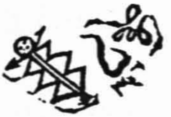
**Fleurety**



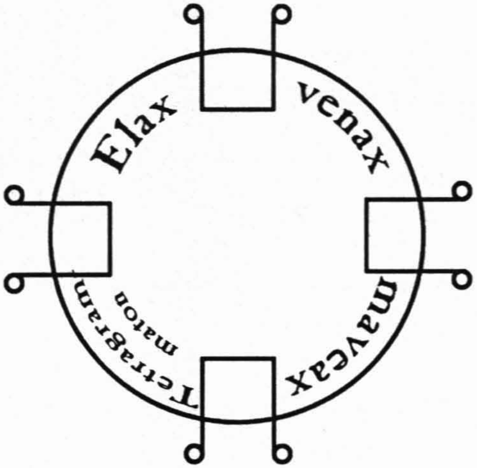
**Sargatanas**



**Nebiros**



**To make a girl dance, from Sloane 3850, fol. 154 r.**[1]



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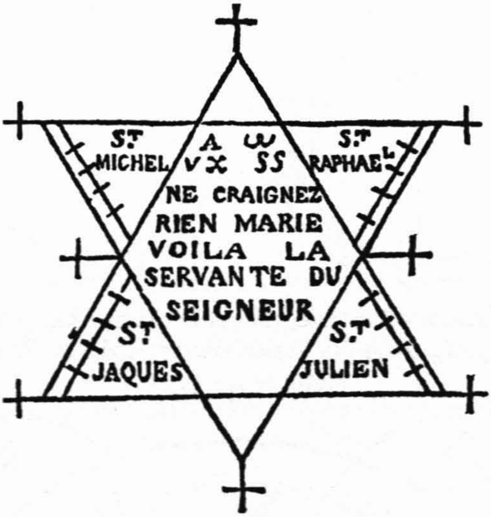
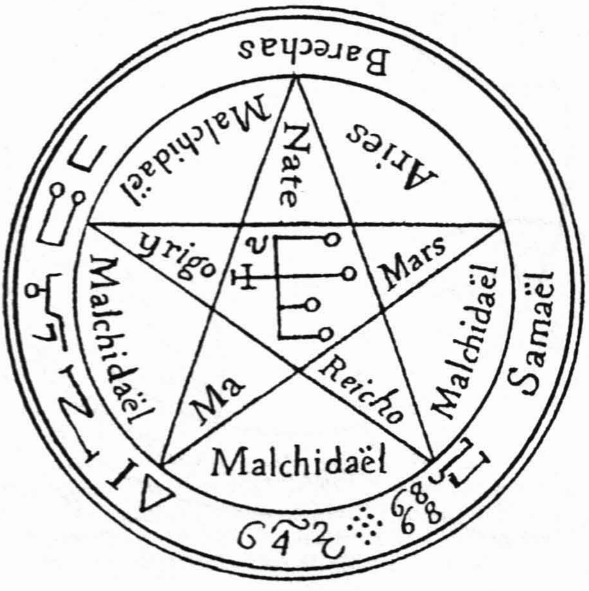
[1] The accompanying charm specifies: "To make one dance naked. You must make this circle following, and write the words on virgin parchment with ink made of a fox's skin, and put it under the threshold, and as she comes over it she shall dance." A nearly identical charm on fol. 154v specifies the ink should be "made of snakes' skins."

**To make a girl dance, from GH 1760.[1]**


A ω
ST MICHEL
V X SS
ST RAPHAEL
NE CRAIGNEZ
RIEN MARIE
VOILA LA
SERVANTE DU
SEIGNEUR
ST JAQUES
ST JULIEN

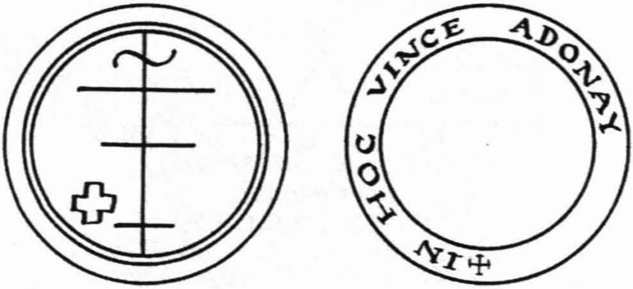
**From Les Véritables Clavicules de Salomon, traduites de l'Hebreux en langue Latine par le Rabin Abognazar, Lans. 1203.**


Barechas
Malchidaël
Nate
Aries
yrigo
Mars
Malchidaël
Malchidaël
Samaël
Ma
Reicho
Malchidaël

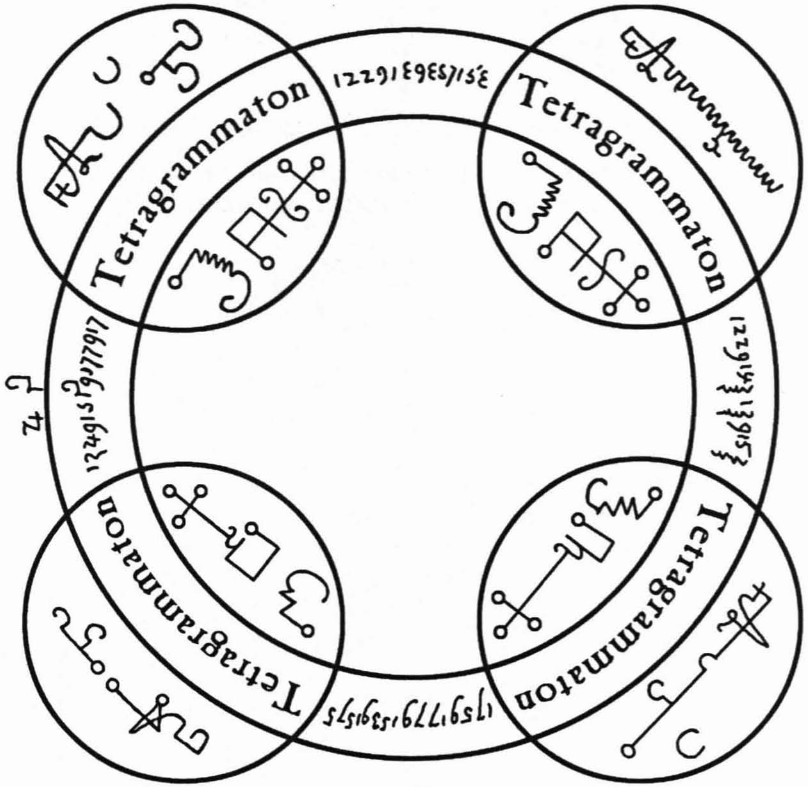
---

[1] Luke 1:30, 1:38: "Fear not Mary," "Behold the handmaid of the Lord."

[Figure used to extinguish fire, from GH 1670.]


HOC VINCE ADONAY
IN ✠

The magic circle used for preparing the magic rings (Cercle des Anneaux Magiques), from *Les Véritables clavicules de Salomon*, tr. par Pierre Mora, p. 78.


Tetragrammaton
Tetragrammaton
Tetragrammaton
Tetragrammaton

## APPENDIX 6. FRENCH TEXT.

# GRIMORIUM VERUM

Vel probatissimè Salomonis Claviculæ Rabini Hebraïci in quibus tum naturalia tum super naturalia secreta licet abditissima in promptu apparent, modò operator per nessaria et contenta faciat scia tamen oportet Demonum potentia dum taxat per agantur;

Traduit de l'Hébreu par PLAINGIÈRE, Jésuite Dominicain, avec un Recueil de Secrets curieux.

⁂

A MEMPHIS,
Chez ALIBECK, l'Egyptien.
1517.[1]

---

[1] Title page in Blocquel reads, "LES VÉRITABLES / CLAVICULES / DE SALOMON, / TRÉSOR DES SCIENCES OCCULTES, / SUIVIES / D'un grand nombre de Secrets, et notamment / de la grande Cabale / DITE DU PAPILLON VERT. / [fig. papillon] / *Approuvé par AGALIAREPT.* / [fig.] / A MEMPHIS, / *chez ALIBECK, l'Egyptien*"

LES

# VÉRITABLES CLAVICULES

DE

# SALOMON

⁂

A MEMPHIS,
Chez ALIBECK, l'Egyptien.
1517.

## PRÉAMBULE.[1]

SOuviens-toi mon fils Roboam, que lorsque moi, Salomon, j'ai reçu de DIEU, la sagesse et la connaissance de toutes choses. Lors ( répondit Roboam ) d'où vient que je n'ai pas le même mérite que Salomon, mon père qui à eu la science de toutes choses créées par l'Ange de Dieu; Salomon répondit écoute ma voix, mon fils, tu entendras de belles choses: « une nuit m'allant coucher, ruminant au Saint Nom de Dieu, je demandai l'infaillible connaissance de toutes choses; alors l'Ange de Dieu m'apparut, et me dit: « Salomon ta prière n'a pas été vaine auprès de Dieu; et, d'autant que tu n'a pas demandé à vivre de longues années, beaucoup de richesses ni la ruine de tes ennemis, mais l'intelligence pour faire un bon jugement, c'est pourquoi le Seigneur t'a donné un cœur sage et tant d'intelligence qu'il n'y en a jamais eu, ni n'aura de semblable après toi.

Conservant cette parole, et voyant que j'avais toutes les sciences et connaissances de toutes les créatures et choses célestes, de manière que je connais que toutes les sciences sont vaines, et comme il n'y a aucun art parfait et constant, j'ai composé un certain et véritable ouvrage, que j'ai intitulé: *LE SECRET DES SECRETS*, dans lequel j'ai caché et enfermé tous les secrets de l'art magique, sans lequel on ne peut acquérir ni remplir aucune de ces sciences. J'ai encore décrit cette Clavicule, parce que, comme celle là ouvre le trésor, celle-ci ouvre la science et l'intelligence des arts magiques.

Vois donc, ô mon fils! et profite de mes travaux, et que toutes les choses soient préparées comme il faut. C'est pourquoi, ô mon fils! je te commande par la bénédiction que tu attends de moi, que tu fasses faire une cassette d'ébène, dans laquelle tu mettras ma Clavicule, et lorsque je passerai de cette vie à l'autre, tu la feras mettre dans mon sépulcre, afin qu'elle ne puisse jamais parvenir dans les mains de l'iniquité; ce qui fut fait comme Salomon l'avait ordonné.

Enfin ayant été longtemps ensevelie, quelques Philosophes de Babylone firent renouveler le sépulcre pour l'embellir, et comme l'on creusait, cette cassette fut trouvée, laquelle fut prise et ouverte par les philosophes; mais pas un d'eux n'y pouvait rien comprendre, à cause de son obscurité, à l'exception d'un d'entr'eux, nommé Iroë Grego, qui se mit en prière et demanda à Dieu, la larme à l'œil, qu'il lui plût accorder la grâce de parvenir à cette science, afin qu'étant favorisé de son assistance, il devienne digne d'entendre cette science et les secrets de cette Clavicule. Sur-le-champ, l'Ange du Seigneur lui apparut et lui dit: ne t'étonnes point si les secrets de Salomon sont ainsi cachés, car le Seigneur a voulu que cette science ne tombât jamais dans les mains de l'iniquité et de l'impureté, ainsi promets-moi de ne révéler jamais à aucune créature vivante, ce que je te montrerai, et le sache retenir, sinon les secrets seront profanés et n'auront aucun effet. »

---

[1] This preamble is not found in Alibeck or Blocquel, but has been supplied here from VMN.

Ce qu'Iroë promit; aussitôt l'ange de Dieu disparut, et lui disant: « vas et lis la Clavicule; les paroles que tu trouvais si obscures te seront révélées et manifestées. » Iroë resta avec une grande joie, voyant que c'était l'ange du Seigneur; puis en voyant l'ouvrage, il le trouva si changé, que facilement il aurait pu être connu de tous, et comme Iroë entrevit que cet ouvrage pourrait tomber entre les mains des iniques et des ignorants, il dit: « je conjure tous ceux, entre les mains desquels tomberont ces secrets, par la puissance de Dieu et sa sagesse que ce trésor ne tombe point entre les mains des iniques et ne se manifeste à qui n'est pas sage et n'a point de crainte de Dieu: ce faisant, je te prie qu'ils n'y puissent jamais parvenir.»

Iroë resserra la Clavicule dans la cassette d'ébène. Les paroles de cette Clavicule, sont ainsi qu'on le verra ci-après, écrites en deux livres et déclarées par ordre. [3]

# GRIMORIUM
# *VERUM,*

IL commence le *Sanctum Regum,* dit le Roi des Esprits, ou les Clavicules de Salomon, très-savant Négromantien, ou Rabin, Hébreux. Dans la première Partie est contenu diverses dispositions de caractères, par lesquelles sont invoquées les Puissances, les Esprits, ou pour mieux dire, les Diables, pour les faire venir quand il vous plaira, chacun suivant leur puissance, et pour les contraindre d'apporter tour ce qu'on leur demandera, et cela sans jamais être inquiété d'aucune part, pourvu aussi qu'ils soient contents de leur côté, parce que ces sortes de créatures ne donnent rien pour rien. Vous trouverez encore dans la première partie le moyen de renvoyer ces Esprits, tant Aériens, Terrestres, Marins, [4] qu'Infernaux, comme vous verrez et se pourra remarquer dans les moyens qui seront enseignés.

### Dans la seconde Partie.

Il est enseigné les secrets tant naturels que surnaturels, qui s'opèrent par la puissance des Démons; vous y trouverez aussi la manière de s'en servir, et le tout sans tromperie.

### Dans la troisième Partie.

Vous y trouverez la clef de l'œuvre avec la manière de s'en servir; mais avant d'entrer en matière, il faut vous instruire des caractères suivants.

### Commence la Clef de l'œuvre.

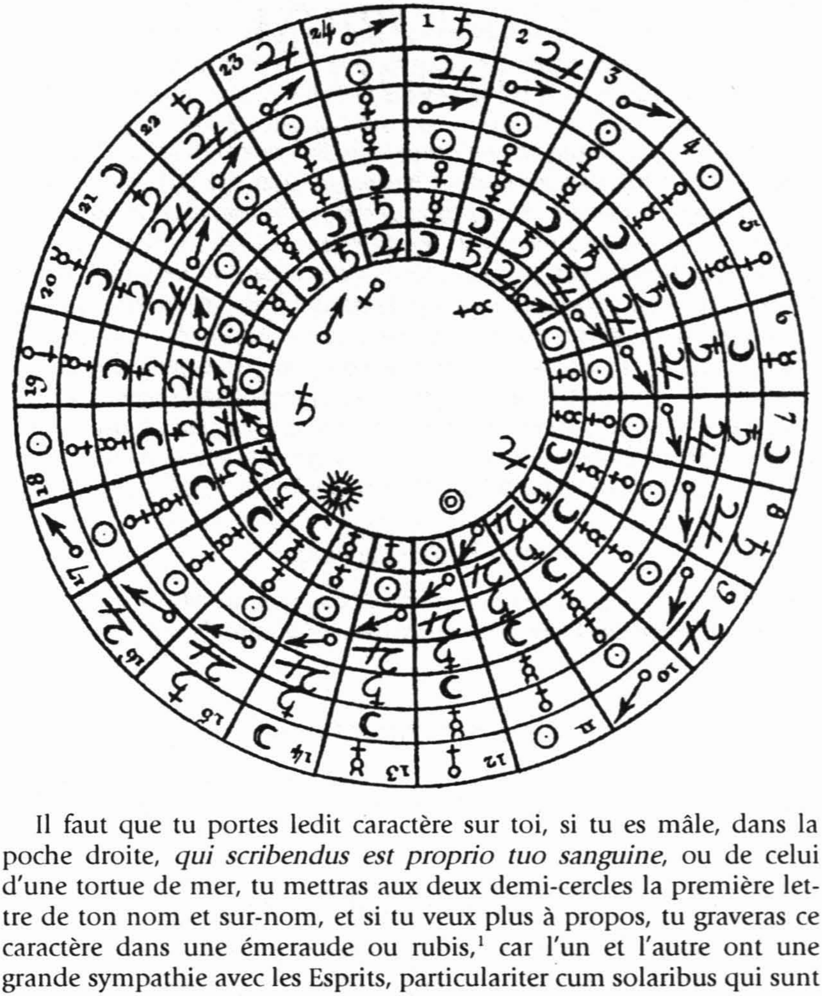
Il y a trois Puissances, qui sont: Lucifer, Béelzébuth, Astaroth.

Tu feras graver ce présent caractère renversé en cette manière, afin que l'impression soit à l'heure marquée.[1] *Videas et facies. Crede mihi, nihil præter mittendum est,* voyez et agissez; croyez-moi, [5] tout est de conséquence, il ne faut rien oublier.

---

[1] Blocquel: Tu feras dessiner ou tu dessineras toi-même les caractères figurés dans la planche première, ci-contre.

## GRANDE ROUE OU ASPHERE DES PLANETTES PAR JJJ.C.



Il faut que tu portes ledit caractère sur toi, si tu es mâle, dans la poche droite, *qui scribendus est proprio tuo sanguine*, ou de celui d'une tortue de mer, tu mettras aux deux demi-cercles la première lettre de ton nom et sur-nom, et si tu veux plus à propos, tu graveras ce caractère dans une émeraude ou rubis,[1] car l'un et l'autre ont une grande sympathie avec les Esprits, particulariter cum solaribus qui sunt sapientissimi et per familiare etiam atque etiam meliores aliis.

Si tu es femme, tu le porteras du côté gauche, entre les mamelles, comme un Reliquaire, et toujours observant, tant de l'un que de l'autre sexe, d'écrire ou de faire graver les caractères au jour et heure de Mars.

*Fac, obedias spiritibus qui tibi obedient*; le prélude est expliqué, où l'on donne dans le chapitre l'explication des Esprits, ce qui est très-nécessaire d'être lu et bien noté pour avoir l'intelligence [6] de cette œuvre divine; les Esprits qui sont puissants et exaltés, ne servent qu'à leurs confidents et amis intimes, par le pacte fait ou à faire moyennant certains caractères d'écrits à la volonté de Singambuth ou de son Secrétaire. *Caveas, lector vel operator, ne tales Spiritus te in promptu accipiant.*

---

[1] Blocquel: "tu mettras aux deux coins du haut la première lettre de ton nom, et aux deux coins du bas la première de ton nom de baptême, et si tu le juges à propos, tu graveras ce lettres sur une émeraude ou rubis."

Rabidanadas duquel on vous donnera l'intelligence et la parfaire connaissance pour l'appeler, conjurer et contraindre, comme vous verrez dans la clef, où l'on vous dira ci-après de quelle manière on doit faire le pacte avec les Esprits qui viendront au caractère et au tempérament de celui qui voudra les invoquer; on le connaîtra très-difficilement, parce que ... *Sic volo, sic jubeo, sic pro ratione voluntas.*

La chose obscure et difficile serait trop claire si elle était expliquée, *non dico per me, sed etiam per subjectos, quia illud spectat Rabidinadap,* il est, *faciendum est jussu illius.*

Après cependant que tu auras offert [7] de l'encens fin, et que tu l'auras arrosé *ex proprio tuo cruore, sanguine,* ou de celui de chevreau mâle, *cum invocatione spirituum orientalium* dans son lieu.

*Ut illud sit hoc in opere inclusum minimo clarum in doctis,* il est certain, si tu veux prendre un peu de peine et y donner tous tes soins, *hoc in promptis apparebit,* il, etc.

Il n'y a que deux sortes de pactes, le tacite et l'apparent.

Tu connaîtras l'un et l'autre, pour peu que tu veuilles faire attention à mon petit ouvrage; sache cependant qu'il y a de plusieurs sortes d'Esprits, les uns engageants et les autres non engageants, *sive minimè.*

Ceux qui engagent, c'est lorsque tu donne à l'Esprit avec lequel tu fais pacte, quelque chose qui t'appartient en propre; c'est à quoi il faut prendre garde, *quia amicus fiet capitalis, fiet inimicus.*

A l'égard des Esprits, les uns sont *superiores et secundi inferiores.*[8] *Titulus superiores sunt.*

Lucifer, Beelzébuth, Astaroth. *Imperator principit comes. Tres Spiritus omnia possunt.* *

Les inférieurs de Lucifer, *sunt incolæ Europæ et Asiæ, qui obediunt.* Beelzébuth *habitant Affricam, qui capiunt leges.* Astaroth habite l'Amérique, dont chacun d'eux en a deux qui commandent à leurs sujets tout ce que l'Empereur a résolu de délibérer par tout le monde, *et vice versâ jubent quæ sunt facienda.*

Les Esprits ne paraissent pas toujours sous les mêmes figures, ce n'est que lorsqu'ils sont de gage de matière, secret, *ab omni materia;* il faut par conséquent qu'ils empruntent un corps pour nous apparaître, ainsi ils peuvent prendre la forme et figure que bon leur semble.

*Caveas tamen ne * pavescant.*

Lucifer apparaît *sub forma et figura pulcherrima pueri. Quando irascitur, rubicundus apparet.*[1] Il n'y a rien cependant de monstrueux dans sa figure.

[9] Béelzébuth apparaît quelquefois sous des formes monstrueuses, comme sous la figure d'un veau monstrueux, quelquefois sous celle d'un bouc, avec une longue queue; *at tamen sæpissimè apparet sub figura muscæ* d'une extrême grosseur et grandeur, *Quando irascitur, vomit fluminas* et hurle *sicut lupus.*

*Astaroth apparet colore nigro et candido sub figura humana sæpissimè et aliquandò sub figura asini.*

Voici les trois caractères de Lucifer au-dessous de son cercle.

Les suivants sont ceux de Béelzébuth et d'Astaroth, placés au-dessous de leurs propres cercles.

Il n'y a que lorsque tu les voudras invoquer, qu'il faudra les appeler avec les caractères marqués par eux-mêmes: quand tu voudras obtenir et avoir quelque chose d'eux, et les invoquer de la manière qui sera enseignée dans la troisième partie, *alitem frustrà laborares*; descendons aux inférieurs, *inferiores;* deux de Lucifer Put Satanakia [10] et Agalierap. Ceux de Béelzébuth sont Tarchimache et Fleruty, leurs caractères sont tels.

Les deux d'Astaroth sont Sagatana, Nesbiros. *Voyez* leurs caractères.

Il y a encore d'autres Démons outre les susdits, qui sont sous le Duc Syrach.

Il y en a dix-huit, leurs noms sont tels:

Clauneck 1. Musisin 2. Bechaud 3. Frimost 4. Klepoth 5. Khil 6. Merfilde 7. Clisthert 8. Sirchade 9. Segal 10. Hicpacth 11. Humots 12. Frucissière 13. Guland 14. Surgat 15. Morail 16. Frutimière 17. Huictiigaras 18.[2]

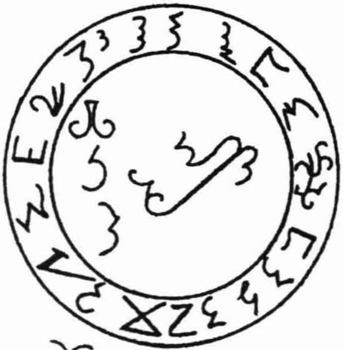
Voici leurs caractères.

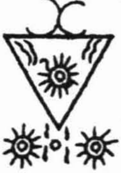
---

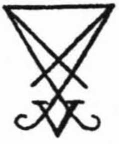
[1] Blocquel: Lucifer apparaît *sub formâ et figurâ pulcherima pueri. Quando irastur, rubicandus apparet.*

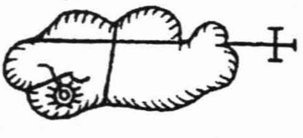
[2] Blocquel: Bechard 1. Frimost 2. Klepoth 3. Khil 4. Merfilde 5. Clistheret 6. Silcharde 7. Segal 8. Hicpacth 9. Humots 10. Frucissière 11. Guland 12. Surgat 13. Morail 14. Frutimière 15. Claunech 16. Musifin 17. Huictugaras.

**CARACTERES DE LUCIFER**

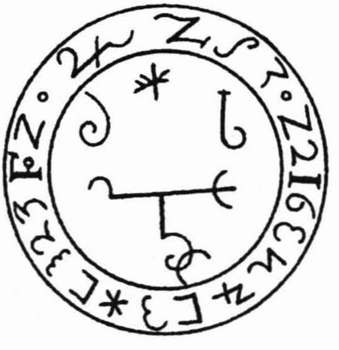


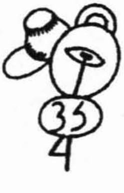


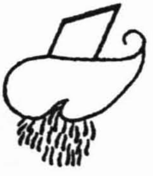




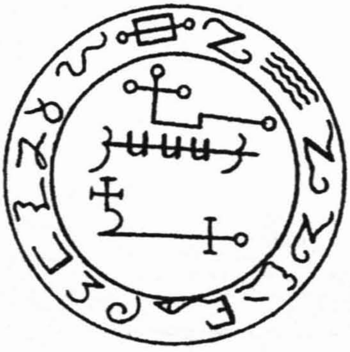
**CARACTERES DE BELZEBUTH.**

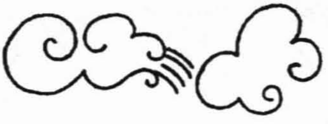




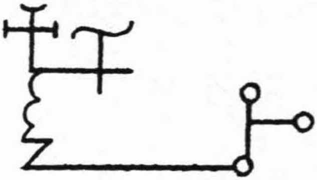


**CARACTERES D'ASTAROTH.**

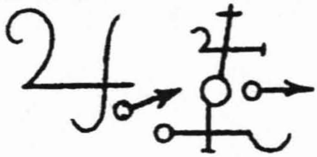


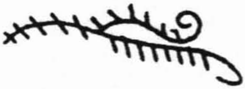


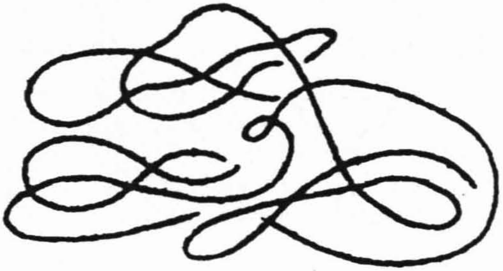
*Minosons. 7.*



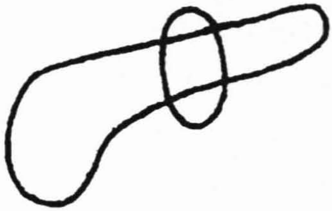
*Bucons. 8.*



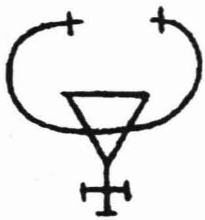




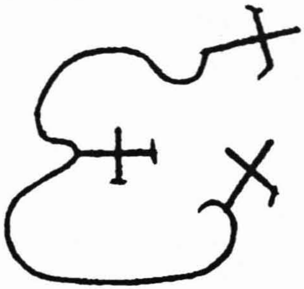
*6 Khil.*



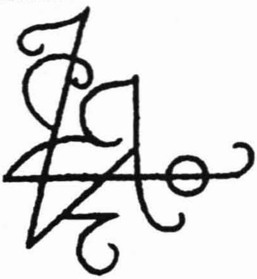
*7 Merfide.*



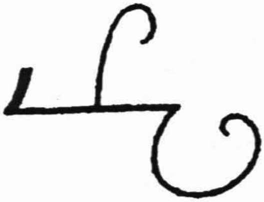
*8 Clistheret.*



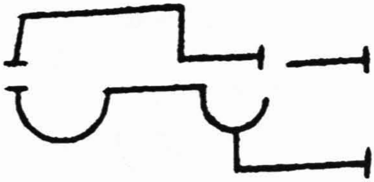
*9 Sirchade.*



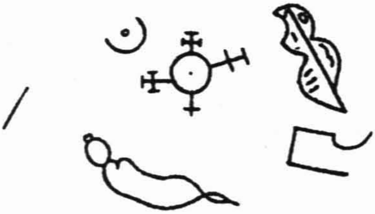
10 SEGAL



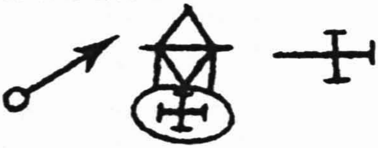
11 HIEPACTH



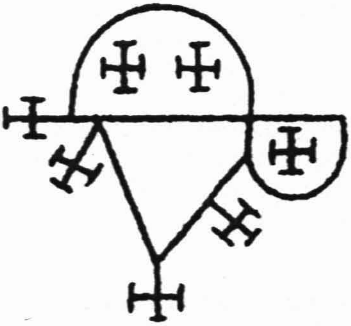
12 HUMOTS



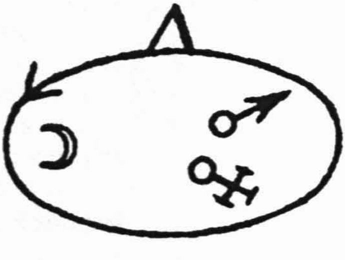
13 FRUCISSIERE



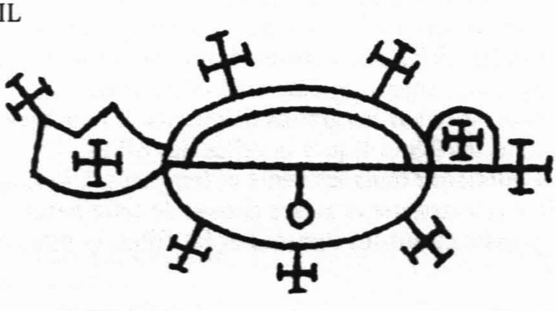
14 GULAND



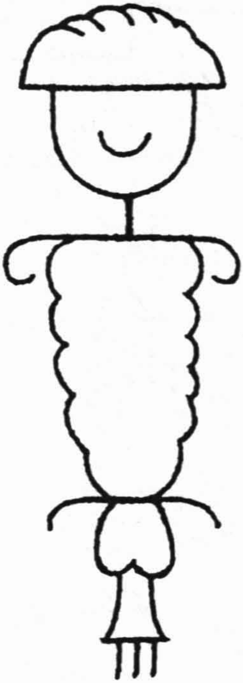
15 SURGAT



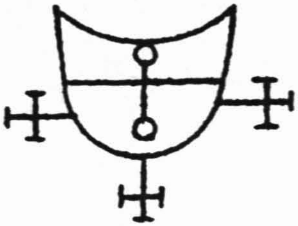
16 MORAIL



1 *7 Frutimiere.*



*18 Huictugaras.*



**Seconde Partie des… S. S. J.**

Agla * Adonay * Jevova [sic] *.

Il y a encore d'autres Démons; mais comme n'ayant nulle puissance, nous n'en parlerons pas. Les puissances des dix-huit sont telles.

Clauneck[1] a puissance sur les biens, sur les richesses; il peut faire trouver [11] les trésors cachés à celui qui fait pacte avec lui; il peut donner de grandes richesses, comme étant très-aimé de Lucifer. C'est lui qui fait apporter l'argent, *obedias illi, et obediet.*

Musisin a puissance sur les grands Seigneurs, il leur enseigne tout ce qui se passe dans les Républiques et celles des Alliés.

Bechaud[2] a puissance dans les vents et tempêtes, à la foudre, grêle et de pluie, soit avec crapeaux et autres choses de cette nature, etc.

Frimost a puissance sur les femmes et les filles, et vous en fait avoir la jouissance.

---

[1] Blocquel and the Italian editions again move Clauneck and Musisin to number 16 and 17. They also use the spelling Claunech and Musifin/Musofin.

[2] So Alibeck. Blocquel: Bechard. Bestetti and Muzzi: Bèchard; L1202: Bechar.

Klepoth fait voir toutes sortes de danses.

Khil fait et cause de grands tremblements de terre.

Merfilde a la puissance de transporter en un instant par-tout où l'on veut.

Clisthert[1] vous fait avoir le jour et la nuit quand il lui plaît.

Sirchade[2] a la puissance de te faire [12] voir toutes sortes d'animaux de quelque nature qu'ils puissent être.

Segal fait voir toutes sortes de prodiges et chimères, tant naturels que surnaturels.

Hicpacth vous rendra une personne éloignée dans un instant.

Humots a puissance de t'apporter toutes sortes de livres qui te feront plaisir.

Frucissière fait ressusciter les morts.

Guland a la puissance d'exciter et causer toutes sortes de maladies, etc.

Surgat ouvre toutes sortes de serrures.

Morail a la puissance de rendre toutes sortes de monde invisible.

Frutimière vous prépare toutes sortes de festins.

Huictiigara[3] excite à un chacun le sommeil et les veilles, et autres insomnies fort importunes. Sous les deux Satanachia, Sataniciæ,[4] il y a quarante-cincq démons, et selon quelqu'autres cinquante-quatre, sous la puissance desquels il y en a quatre, deux principaux, [13] et les autres ne sont pas d'une grande conséquence, les quatre sont tels.

1. Sergutthy. 2. Heramael. 3. Trimasel. 4. Sustugriel.[5]

Ces esprits sont beaucoup nécessaires, dit soit pour ce qui se passe; car ils agissent aisément et promptement, pourvu qu'ils soient contents de l'opérateur, c'est-à-dire, de celui qui a envie d'obtenir quelque chose d'eux.

---

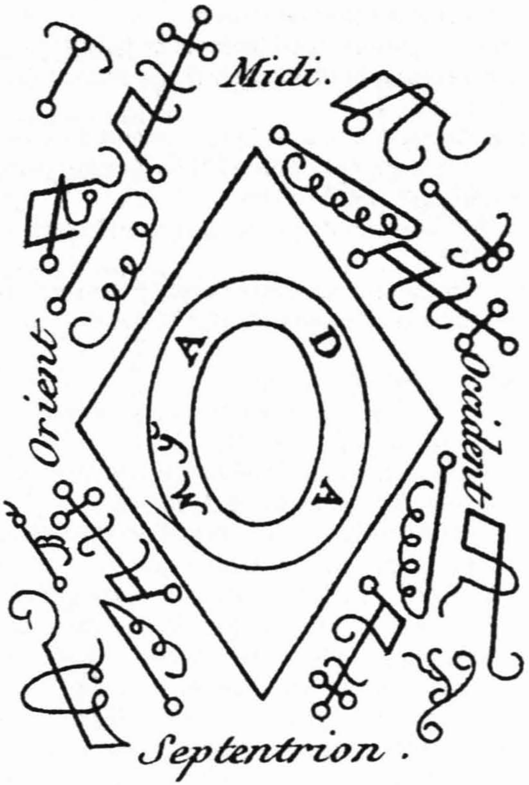
[1] So Alibeck. Blocquel et al: Clistheret.

[2] Blocquel et al: Silcharde.

[3] Blocquel, Bestetti, Muzzi: Huictugaras.

[4] Blocquel et al: Satanaciæ.

[5] Blocquel and Bestetti: "Sergutthy, Heramael, Trimasael, Sustugriel." Muzzi: "Serguthy; 2. Hèramael; 3. Trimasael; 4. Sustugriel." L1202: Sugunth, Eramael, Irmasial, Suffugiel.



### De leur Puissance.

1. Sergutthy[1] a la puissance sur les femmes et sur les filles, pourvu que ce soit en bonne occasion.

2. Heramael enseigne l'art de médecine, donne une connaissance parfaite de toutes maladies, avec leur entière et radicale guérison, fait connaître toutes les plantes en général, le lieu, l'endroit où elles viennent, et quand il les faut cueillir, leur vertu et leur composition pour en venir à une parfaite guérison.

3. Trimasel[2] enseigne la chimie et [14] tous les tours de mains, et donne le véritable secret de faire la poudre de projection, qui a la force de changer les métaux imparfaits, comme sont le plomb, le fer, l'étain et le cuivre, l'argent-vif en véritable bon argent et bon or, en véritable Soleil ou Lune, selon son serment, etc.

*Modò sit contentus operatoris et vice versâ.*

---

[1] So Alibeck; Blocquel, Bestetti, Muzzi: Serguthy.

[2] So Alibeck; Blocquel, Bestetti, Muzzi: Trimasael.

4. Sustugriel enseigne l'art magique, et donne des esprits familiers en tout ce que tu peux souhaiter, et fait avoir des Mandragores.

Sous les deux Agalierapts et Tarihimal.[1]

Elelogap, sa puissance est sur l'eau son caractère est tel.[2]

Sous les deux Nebirots il y en a deux, qui sont Hael et Sergulath.

Hael enseigne à écrire toutes sortes de lettres,[3] et fait incontinent parler en toutes sortes de langues, et donne les explications des choses les plus cachées.

Sergulath fournit toutes sortes de zéculations, [15] et enseigne les ruses de la guerre, et le moyen de rompre les ennemis, leurs caractères sont comme ce qui suit.

Il y en a encore d'autres qui dépendent de Hael et de Sergulath, qui ont beaucoup de puissance, ils sont au nombre de huit.

1. Proculo. 2. Haristum. 3. Brulefer. 4. Pentagnony. 5. Aglasis. 6. Sidragosum. 7. Minosons. 8. Bucon.[4]

Voici leurs caractères.

## De leurs Puissances.

1. Proculo excite à dormir pendant vingt-quatre heures, et donne connaissance des Sommisphères, etc.

2. Haristum a puissance de faire cheminer parmi les flammes sans brûlure.

3. Brulefer vous fait aimer des femmes.

4. Pentagnony a puissance de vous rendre invisible, et vous faire aimer des grands Seigneurs. [16]

5. Aglasis vous transporte par tout le monde.

6. Sidragosum fait danser les filles toutes nues.[5]

7. Minoson fait gagner à tous jeux.

8. Bucon[6] a la puissance de mettre la haine et la jalousie entre l'un et l'autre sexe. C'est assez parler des Esprits, on vous donnera les conjurations et la manière de les faire venir dans cette partie qui suit.

Il faut bien observer très-exactement de ne rien oublier de leurs caractères, et du temps qui sera marqué.

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[1] Blocquel, Bestetti, Muzzi: Agalieraps and Tharithimal.

[2] No such character is given however. Blocquel reads "Eleogap." Bestetti, Muzzi: "*Elcogap* [sic] has power over travels by sea."

[3] Blocquel: caractères.

[4] Blocquel: Pentagnogny. … Minosum. Bucons.

[5] Blocquel: … fait danser les filles malgré elles.

[6] Blocquel et al: Bucons.

## Troisième partie de S. S.

### Invocation.

HEloy + Tau + Varaf + Panthon + Homnorcum + Elemiath + Serugeath + Agla + On + Tetragrammaton + Casily +.[1]

Il faut faire cette invocation sur du parchemin vierge, avec le caractère qui se fait moyennant Scyrlin,[2] duquel [17] il est parlé au premier livre; car d'ice-lui dépend tous les autres, comme messager des autres, et qui les peut contraindre de venir apparaître malgré eux, comme ayant le pouvoir de l'Empereur.[3]

### Oraison. Préparation.

SEigneur Dieu Adonay, qui a formé de rien l'homme à ton image et ressemblance; et moi indigne pécheur que je suis, je te prie que tu daignes bénir + et sanctifier cette eau, afin qu'elle soit salutaire à mon corps et à mon âme, et que toute tromperie sorte de moi. Seigneur Dieu tout-puissant et ineffable, et qui a tiré ton peuple de la terre d'Egypte, et l'a fait passer la mer rouge à pied sec, accorde-moi d'être nettoyé par cette eau de tous mes péchés, afin que j'apparaisse innocent devant toi. *Amen.*

On parle dans la suite de cette préparation, préparation pour l'heure du *Sanctum Regum.* [18]

Il est nécessaire d'avoir un couteau ou canif, et une lancette ou burin d'acier neuf, au jour et heure + de Jupiter ♑ [♃], à la Lune croissante que dessus, et étant achevé, vous direz dessus l'Oraison ou Conjuration suivante, laquelle servira aussi pour le couteau, canif et lancette.

### Conjuration.

JE te conjure, forme d'instrument N. par Dieu le père tout-puissant, par la vertu du Ciel et des étoiles prédominantes, par la vertu des éléments, des pierres, des plantes, et de tous les animaux; par la vertu des grêles et des vents, que tu reçoives une telle vertu; que par toi nous puissions obtenir perfection de toutes choses, desquelles nous voulons arriver, et que nous prétendons faire sans mal, sans tromperie, par Dieu le créateur du Soleil des Anges. *Amen.*

Nous récitons dessus les sept Psaumes, et les paroles suivantes. [19]

---

[1] Blocquel et al: "Heloy + Taut + Varaf + Panthéon + Homnocum Elemiath + Serugeath + Agla + On + Tetragrammaton + Cafily +"

[2] Blocquel: Claunech.

[3] Blocquel: … comme étant trés-aimé de Lucifer.

Dalmaley, Lameck, Cadat, Pancia, Velous, Merroé, Lamideck, Caldulech, Anereton, Mitraton, Anges très-purs, soyez les gardiens de ces instruments, ils sont nécessaires à beaucoup de choses.

### Du Couteau.

AU jour et heure de Mars, à la Lune croissante, vous ferez faire un couteau d'acier neuf, qui soit d'une grosseur à pouvoir couper le cou d'un chevreau d'un seul coup, et vous lui ferez un manche de bois au même jour et heure que dessus, et avec le burin vous graverez sur ledit manche les caractères qui suivent;[1] puis l'aspergerez et fumigerez, et vous vous en servirez en tout lieu.

### Manière d'asperger et fumiger.
### Oraison qu'il faut dire en aspergeant.

AU nom de Dieu immortel, que Dieu t'asperge N. et te nettoie de toute tromperie et de toute méchanceté, [20] et tu seras plus blanc que la neige. *Amen.*

Puis vous jetterez de l'eau bénite, disant: Au nom du Père + et du Fils + et du Saint-Esprit. + *Amen.*

Cette aspersion sert pour toutes les choses nécessaires, la fumigation qui suit de même.

Pour fumiger il faut avoir un crusol ou un réchaud, dans lequel vous mettrez du charbon neuf allumé, avec le feu neuf, et que le tout soit éclairé, sur lequel vous mettrez des aromatiques, et en parfumerez ce que vous voudrez, disant ce qui suit.

### Invocation qu'il faut dire en fumigeant.

ANges de Dieu, soyez à notre aide, et que par vous notre œuvre s'accomplisse. Zazay, Salmay, Dalmay, Angerecton, Ledrion, Amisor, Euchey,[2] Or. Anges grands. Adonay soyez ici et mettez N. la vertu pour recevoir une telle forme, que par elle notre œuvre s'accomplisse. Au nom du Père [21] + et du Fils + et du Saint-Esprit. + *Amen.*

Dites dessus les sept Psaumes, suivant les deux *Judicium tuum regida, et Laudate Dominum omnes gentes.*

### De la Carte ou Parchemin vierge.

La carte vierge se fait de plusieurs façons, communément elle se fait de peau d'agneau ou de chevreau, ou autres animaux vierges; après cela vous l'aspergerez et graverez sur la lame Agla, après l'avoir fumigée, ou avec le burin; que si vous ne la pouvez faire, vous en acheterez une neuve et la conjurerez, aspergerez et fumigerez trois fois. Le couteau vous servira à tout pour couper vos baguettes, et pour tout ce qui sera nécessaire. Souvenez-vous que lorsqu'on fera le sacrifice pour le parchemin vierge, il faut que tous les instruments généralement soient sur l'autel; vous ferez un bâton de sureau qui n'ait jamais porté, et vous le couperez d'un seul coup le jour [22] et heure de Mercure, au croissant de la Lune, et vous y graverez avec le burin, la plume ou la lancette de l'art, les caractères ici représentés.[1]

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[1] Blocquel: ... les caractères de Bechard.

[2] Blocquel et al: Euchez.

Vous ferez un autre bâton de coudre, qui n'ait jamais porté, et qui soit sans germe, et le couperez au jour et heure du Soleil, sur lequel vous graverez ces autres caractères.

Cela étant fait, vous direz sur le bâton l'Oraison suivante.

## Oraison.

TRès-sage, très-puissant Adonay, daignez bénir, sanctifier, et conserver ce bâton ou verge, afin qu'il ait la vertu qu'il doit par toi, dont le nom est vivant par l'éternité des siècles, *Amen*.

Ensuite aspergez et fumigez les serrures [*serreras] des coffres.

## De la Lancette.

IL faut avoir une lancette neuve, la conjurer comme le couteau et burin, vous la ferez au jour et heure de Mercure, [23] au croissant de la Lune, de la manière qui suit.

Vous prendrez votre chevreau et le mettrez sur un plat, de manière qu'il tourne le cou en haut, afin qu'il vous soit plus facile à couper; vous prendrez votre couteau et lui couperez le cou d'un seul coup, prononçant le nom de l'Esprit que vous voudrez invoquer; par exemple, vous direz: je te tue N. au nom et à l'honneur de N.

Cela se doit entendre à tout ce que vous ferez généralement, et souvenez-vous-en bien, et prenez garde de ne pas donner deux coups, mais qu'il meure du premier; vous l'écorcherez ensuite avec le couteau, et en l'écorchant dites l'invocation suivante.

## Invocation.

ADonay, Dalmay, Lauday, Tetragrammaton,[2] Ancreton, Areton, et vous Saints Anges de Dieu, soyez ici, et daignez donner la vertu à certe carte, afin qu'elle soit conservée comme [24] il faut, et que toutes choses qui y seront écrites viennent à leur perfection.

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[1] Blocquel: les caractères de Frimost.

[2] Blocquel et al: Tretragrammaton.

Après qu'il sera écorché, prenez du sel qui soit bien pilé, puis étendez cette peau, et jettez votré sel dessus, faites en sorte qu'il s'étende sur toute la peau, mais il faut avant avoir béni le sel comme il suit.

### Exorcisme du Sel.

JE t'exorcise, créature de sel, par le Dieu vivant, par le Dieu des Dieux, et le Seigneur des Seigneurs, que toute tromperie sorte de toi, et que tu nous serves à faire la carte vierge.

### Bénédiction du Sel.

DIeu des Dieux, et Seigneur des Seigneurs, qui a créé tout de rien, et a créé le sel pour la salut humain, bénissez + et sacrifiez ce sel, afin que je fasse en sorte que toutes choses qui sont en ce rond et dans icelui reçoivent la vertu qui lui est nécessaire pour produire l'effet que nous souhaitons. *Amen.* [25]

Cela fini, mettez votre peau salée aux rayons du soleil l'espace d'un jour, ensuite ayez un vase de terre vernissé, à l'entour duquel vous écrirez avec la plume et l'encre de l'art les caractères suivants.[1]

Mettez ensuite dans le pot de la chaux vive et de l'eau exorcisée, et pendant qu'elle est liquide, mettez votre peau dedans, et l'y laissez jusqu'à ce qu'elle pelle d'elle-même.

### De l'Aspersion de l'Eau.

SEigneur Dieu, Père tout-puissant, mon repos et ma vie, aidez-moi, Père Saint, parce que j'espère en vous: Dieu d'Abraham, Dieu d'Isaac, Dieu de Jacob, Dieu des Anges, Dieu des Archanges et Prophètes, Créateur de tout, je te prie très-humblement par l'invocation de ton nom, quoique je sois indigne de le nommer, que tu bénisses et consacres cette eau, afin qu'en quelque lieu qu'elle soit jetée, elle rapporte le salut de nos corps, par toi Très-Saint [26] Adonay, dont le règne est sans fin.

Après que votre peau sera faite, c'est-à-dire, que le poil sera disposé à tomber de lui-même en le touchant seulement avec un doigt, tirez-la du pot et la pelez avec un couteau de bois de coudre, sur lequel vous direz les paroles suivantes.

Très-Saint Adonay, mets en ce bois une telle vertu, qu'il puisse par lui nettoyer cette carte par ton saint nom Agason. *Amen.*

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[1] Blocquel: … les caractères de Khil.

Cela fait, la peau étant nette, étendez-la sur un morceau de planche neuve, et vous y mettrez tout autour des pierres qui doivent être le long des rivières, sur lesquelles vous direz l'Oraison qui suit.

### Oraison.

ADonay, Dieu très-fort et très-puissant, donnez à ces pierres qu'elles puissent étendre cetre peau et ôter d'elle toute tromperie, afin que par [27] ta puissance elle retienne la vertu que nous souhaitons. *Amen.*

Après quoi, laissez sécher la peau, et avant de la quitter, dites l'Oraison qui suit.

### Oraison.

JE Agla Jod heu he Emmanuel, soyez les gardiens de cette carte ou peau, afin qu'il n'y puisse entrer aucuns fantômes en elle.

Cette Oraison finie, laissez-la ainsi à l'air jusqu'à ce qu'elle soit séchée. *Nota,* qu'il faut que l'endroit soit net; aspergez-la avec ces saintes paroles.

Au nom de Dieu immortel, que Dieu t'asperge et te nettoie de toute tromperie et de toute méchanceté, et tu seras plus blanc que la neige. *Amen.*

Lorsqu'elle sera sèche, ôtez-la du bois et la bénissez avec la fumigation et l'aspersion, et la gardez pour l'usage. Prends garde qu'elle ne soit vue des femmes, principalement celles qui ont leurs purgations, car elle perdrait sa [28] vertu. Il faut que celui qui fera cette carte, soit très-pur et net et chaste; vous lui ferez dire une Messe de la Nativité le jour même de la Fête ou autre jour. Notez que tous les autres instruments doivent être généralement sur l'Autel.

### De l'Aspersion.

VOus ferez un aspersoir avec menthe, marjolaine et romarin, vous l'attacherez avec fil qui ait été filé par une fille vierge; vous vous en servirez en toutes vos opérations; il le faut faire au jour et heure de Mercure, la lune étant en son croissant.

### Des Parfums.

IL faut se servir de bois d'Aloès, d'Encens, de Macis; quant au Macis, il ne le faut que pour parfumer le cercle, et l'on se servira des deux autres en toute autre occasion, sur lesquels parfums vous direz l'Oraison suivante.[29]

## Oraison des Parfums aromatiques.

DIeu d'Abraham, Dieu d'Isaac, Dieu de Jacob, Dieu de nos pères, bénis cette carte et augmente la force de ses odeurs, afin qu'elle reçoive en elle la vertu d'attirer les Esprits que j'invoquerai, et que toute tromperie sorte d'elle par toi + Très-Saint Prince Adonay, qui règnes sans fin. *Amen.*

## Bénédiction des Parfums aromatiques et odeurs.

DAignez, Seigneur, bénir et sanctifier cette créature odeur, afin qu'elle nous soit un remède salutaire, qu'elle nous apporte le salut à nos corps et à nos âmes par ton aide, Seigneur Adonay, Dieu qui règnes par les infinis siècles. *Amen.*

## De la Plume.

VOus aurez une plume neuve que vous aspergerez et fumigerez comme les autres choses, et lorsque vous [30] la taillerez, dites les paroles suivantes, la tenant dans la main:

Ababaloy, Samoy, Escavor, Adonay.

J'ai ôté de cette plume toute tromperie et fait qu'elle retienne en soi efficacement vertu pour toutes les choses nécessaires à servir à cet art, tant opérations, que caractères et conjurations. *Amen.*

## Du Cornet pour l'encre.

VOus acheterez un cornet ou écritoire au jour et heure de Mercure; à la même heure vous écrirez tout autour les noms de Dieu qui suivent.

Jod, He, Va, Hemitreton, Jod, Cados, Eloym, Sabaoth; ensuite vous y mettrez de l'encre neuve, après l'avoir exorcisée comme il suit.

## Exorcisme de l'Encre.

JE t'exorcise, créature encre, par Anston, Cerreton, Stimulator, Adonay, et par le nom de celui qui d'un seul mot a tout créé et peut tout, afin [31] que tu m'aides à mon œuvre, et que par mon vouloir puisse s'accomplir et achever mon œuvre par la permission de Dieu qui règne sans fin par tous les siècles des siècles. *Amen.*

## Bénédiction de l'Encre.

SEigneur Dieu tout-puissant, qui régis toutes créatures qui règnent durant toute l'éternité, et qui fais des choses merveilleuses sur les créatures, donne-nous la grâce de ton Saint-Esprit par le moyen de cette encre; bénissez-la + sanctifiez-la +, et lui donnez une force toute particulière, afin que tout ce qui est dit, souhaitons faire et écrire avec icelle, réussisse par toi, Très-Saint Prince Adonay. *Amen.*

Ensuite aspergez, fumigez et exorcisez. Il faut que celui qui veut opérer, observe que lorsqu'on aura bien disposé toutes choses sans y rien omettre, il faut qu'il se prépare lui-même à la manière qui suit; il faut qu'il jeûne trois jours de suite très-austèrement, [32] qu'il fuie, autant qu'il pourra, les compagnies et autres conversations humaines, particulièrement les femmes, qu'il soit retiré, et que tous les matins, à son lever, il se lave les mains et le visage, prononçant l'Oraison suivante.

## Oraison préparatoire.

SEigneur Dieu Adonay, qui as formé de rien l'homme à ton image et ressemblance, c'est moi, indigne pécheur que je suis, qui te prie que tu daignes bénir + et sanctifier cette eau, afin qu'elle soit salutaire à mon corps et à mon âme, et que toute tromperie sorte de moi, Seigneur Dieu tout-puissant et ineffable, qui as tiré ton peuple de la terre d'Egypte et l'as fait passer la mer rouge à pied sec, accorde-moi d'être nettoyé par cette eau de tous mes péchés, afin que je paraisse innocent devant toi. *Amen.* [33]

## AVIS.

IL faut que cette eau soit de celle qui est exorcisée ci-devant où tu mets ta chaux, ensuite vous vous essuyerez les mains et le visage avec un linge blanc et net, et sache et resache qu'il est nécessaire et très-nécessaire de s'abstenir par trois jours de pécher, et surtout mortellement, autant que l'humaine fragilité peut, et principalement garde la chasteté. Durant les trois jours, applique-toi à l'étude du livre, car il est certain que si tu y prends un peu de soin, tu le comprendras aisément, quoique je ne l'aie pas expliqué par mots exprès, afin que cela ne fût vulgaire; car les marguerites ne sont pas pour les pourceaux; mais bien pour ceux qui savent faire le salut de leurs âmes, aussi bien que celui du corps, et toujours être secret et ne manifester à aucuns, de peur qu'il ne te soit chute. Or donc, pour y parvenir, il faut lire et relire jusqu'à ce que tu [34] l'entendes; car il te doit suffire quand je te dis que je ne l'ai pas voulu expliquer par exprès, et que c'est assez que le tout soit renfermé dans cet ouvrage; attache-toi aux invocations, de peur qu'il ne te manque de mémoire dans le temps de l'opération, et que tu aies la pratique, en récitant chaque jour plusieurs fois l'Oraison qui suit. Une à Prime, deux fois à l'heure de Tierce, trois fois à l'heure de Sexte, quatre fois à l'heure de None, cinq fois à l'heure de Vêpres, et six fois avant de te couchér; il faut remarquer que ces heures sont planétaires et inégales. Prime se prend au lever du soleil, Tierce trois heures après, Sexte à la moitié du jour; None les trois quarts du jour, et Vêpres à la fin du jour, c'est pourquoi il se faut régler là-dessus.

## Oraison.

ASTrachios, Asach, Asarca, Abedumabal, Silat, Anabotas, Jesubilin, Scingin,[1] Géneon, Domol, Seigneur [35] Dieu, qui êtes sur les cieux, et qui regardes les abîmes, je te prie daigner m'accorder pouvoir, concevoir en mon esprit et exécuter ce que je désire faire, et dont je veux venir à bout par ton aide, Dieu tout-puissant, qui vis et règne par tous les siècles des siècles. *Amen.*

Cela tout bien fait, il ne reste plus qu'à suivre vos invocations et à former vos caractères, et pour cet effet vous ferez comme il suit.

Au jour et heure de Mars, la lune étant en son croissant, et à la première heure du jour, qui est un quart d'heure avant le lever du soleil, vous préparerez un morceau de parchemin vierge, où il puisse entrer tous les caractères et contenir les invocations des Esprits que vous voudrez invoquer; par exemple, au jour et heure ci-dessus, vous vous attacherez le petit doigt de la main qui est le doigt de Mercure avec du fil filé par une fille vierge, et vous vous percerez le doigt avec la lancette de l'art pour en avoir du sang [36] avec lequel vous formerez vos caractères Scirlin, comme il est marqué au commencement de cet ouvrage, puis écrire par-dessus son invocation, qui est celle qui suit.

## Invocation à Scirlin.[2]

HElon + Taul + Varf + Pan + Heon + Homonoreum + Clemialh[3] + Serugeath + Agla + Tétragrammaton + Casoly +.

Voyez son cerbe et son caractère[4] en la premiere partie.

Il faut écrire la première lettre de ton nom où est la lettre A, et celle de ton surnom où est la lettre B, qui est l'Esprit Aglassis[5] à qui appartient le caractère qui est très-prompt[6] à vous rendre service, et vous fait avoir la puissance sur les autres Esprits, ve qu'ayant fait et dit, ferez (faire) au-dessus le caractère de l'Esprit que vous désirez faire venir, et brûlez de l'encens à leurs honneurs, ensuite écrire la conjuration qui s'adressera à Esprit [37] que vous voulez faire apparaître, et brûlerez de encens à son honneur.

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[1] Blocquel et al: Scigin.

[2] Blocquel et al: Claunech.

[3] Blocquel et al: "Clemial."

[4] Blocquel: Voyez son caractère.

[5] Elsewhere in Alibeck this is spelled Aglasis. Blocquel et al: Aglasis.

[6] Il faut écrire la première lettre de ton nom à droite, et celle de ton surnom à gauche, puis tu appelleras l'esprit Aglasis qui a le caractère vif et qui est très-prompt...

### Conjuration à Lucifer.

LUcifer + Ouyar + Chameron + Aliseon + Mandousin + Premy + Oriet + Naydrus + Esmony + Eparinesont + Estiot + Dumosson + Danochar + Casmiel + Hayras[1] + Fabelleronthon + Sodirno + Peatham + *venite* Lucifer. + *Amen.*

### Conjuration à Béelzébuth.

BÉelzébuth + Lucifer + Madilon + Solymo + Saroy + Theu + Ameclo + Segrael + Praredun[2] + Adricanorom + Martiro + Timo + Cameron + Phorsy + Metosite + Prumosy Dumaso + Elivisa + Alphrois + Fubentroty[3] + *Venite* Béelzébuth. *Amen.* [38]

### Conjuration à Astaroth.

AStaroth + Ador + Cameso + Valuerituf + Mareso + Lodir + Cadomir + Aluiel + Calniso + Tely + Pleorim + Viordy + Cureviorbas + Cameron[4] + Vesturiel + Vulnavij + Benez + meus Calmiron + Noard + Nisa Chenibranbo Calevodium + Brazo + Tabrasol + *Venite* + Astaroth. *Amen.*

Après avoir dit sept fois la conjuration qui s'adresse à un des Esprits supérieurs, aussitôt il vous apparaîtra pour faire ce que vois désirerez.

*Nota.* Qu'il faut écrire telle conjuration sur du papier vierge ou sur du parchemin auparavant que d'invoquer les Esprits; et étant satisfait, vous les renverrez, en leur disant ce qui suit.

### RENVOI.

*ITe in pace ad loca vestra et pax sit inter vos redituri*[5] *ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritûs sancti. + Amen.* [39]

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[1] Blocquel: Dumoston ... Havras.

[2] Blocquel et al: Praredum.

[3] Blocquel et al: Fubentronty.

[4] Blocquel et al: Caron.

[5] Blocquel et al mistakenly read "reditari."

## Conjuration aux Esprits inférieurs.

O Surmy[1] + Delmusan + Atalsloym + Charusihoa + Melany + Liamintho + Colehon + Paron + Madoin + Merloy + Bulerator + Donmeo + Hone + Peloym + Ibasil + Meon + Alymdrictels + Person + Crisolsay + Lemon Sesle Nidar Horiel Peunt + Halmon + Asophiel + Ilnostreon + Baniel + Vermias + Eslevor + Noelma + Dorsamot + Lhavala + Omot + Frangam + Beldor + Dragin + *Venite* +. Au lieu de la lettre N, vous mettrez le nom de l'Esprit que vous voulez faire venir, il vous apparaîtra et vous accordera ce que vous voudrez; après quoi vous le renverrez par les paroles suivantes.

## RENVOI.

ALlez en paix N. d'où vous venez, que la paix soit avec vous, et que vous veniez toutes les fois que je vous appellerai. Au nom du Père + et du Fils + et du Saint-Esprit. *Amen.* [40]

Il faut brûler les deux caractères, parce qu'ils ne servent qu'une fois.

## Autre Conjuration.

JE te conjure N. par le grand Dieu vivant, souverain créateur de toutes choses, que tu aies à paraître sous une forme humaine, belle et agréable, sans bruit et sans frayeur, pour répondre juste dans toutes les interrogations que je te ferai: je t'en conjure par la vertu de ces saints et sacrés noms.

## Oraison des Salamandres.

IMmortel, éterner, ineffable et sacré Père de toutes choses, qui es porté sur le chariot roulant sans cesse des mondes qui tourne toujours; dominateur des campagnes Ethériennes où est élevé le trône de ta puissance, du haut duquel tes yeux redoutables découvrent tout et tes saintes oreilles écoutent tout, exauce tes enfans que tu as aimés dès la naissance des siècles; car [41] ta dorée et grande et éternelle majesté resplendie au-dessus du monde, du ciel et des étoiles: tu es élevé sur elles, ô feu étincelant, et tu t'allumes et t'entretiens toi-même par ta propre splendeur, et il sort de ton essence des ruisseaux intarissables de lumière qui nourrissent ton esprit infini; cet esprit infini produit toutes choses, et fait ce trésor inépuisable de matière qui ne peut manquer à la génération qui l'environne toujours, à cause des formes sans nombre dont elle est enceinte, et dont tu l'as rempli au commencement. De cet esprit tirent aussi leur origine ces Rois très-saints qui sont debout autour de ton trône et qui composent ta cour, ô Père universel! ô unique, ô Père des bienheureux mortels et immortels! Tu as créé en particulier des puissances qui sont merveilleusement semblances à ton éternelle pensée et à ton essence adorable. Tu les as établies supérieures aux anges qui annoncent au monde tes volontés. Enfin, tu nous as créé une troisième [42] sorte de souverains dans les éléments. Notre continuel exercice est de te louer et d'adorer tes désirs. Nous brûlons du désir de te posséder, ô Père, ô Mère, la plus tendre des Mères! ô exemplaire admirable des sentiments et de la tendresse des Mères! ô Fils, la fleur de tous les Fils! ô forme de toutes les formes! Ame, esprit, harmonie, et nombre de toutes choses, conserve-nous et nous sois propice. *Amen.*

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[1] Blocquel et al: O Surmy.

## Pentacules ou les trois Anneaux de Salomon, fils de David.

J'Ai voulu mettre ici la figure et forme du Pentacle de Salomon, afin que vous en preniez les arrangements dans icelui, nous étant d'une grande importance.[1]

## Procédé.

QUand vous aurez fait votre cercle, avant que d'entrer dedans, il faut le parfumer avec du musc, ambre, [43] bois d'aloès et de l'encens; et pour le parfum qu'il vous faudra pendant les invocations, ce ne sera que de l'encens; il faut observer que vous ayez toujours du feu pendant que vous invoquerez, et lorsque vous parfumerez, ce sera au nom de l'Esprit que vous voudrez invoquer, aussi bien que toutes les fois que vous mettrez du parfum au feu, dites: je brûle ce N. au nom et à l'honneur de N. Il faut en invoquant tenir votre invocation de la main gauche, et à la droite la baguette de sureau, et l'aube et le couteau seront à vos pieds; cela étant fait, vous vous mettrez dedans; si vous avez compagnie, ceux qui vous accompagnent en tiendront un de chaque main; étant dedans, vous tracerez votre cerne avec le couteau de l'art, et vous passerez vos baguettes l'une après l'autre, en disant le Psaume cinquante, savoir, le *Miserere meî*; lorsque le cerne[2] sera fait, parfumez-le et l'aspergez avec de l'eau bénite; après avois mis les caractères au quatre coins, il faut défendre [44] aux Esprits en termes formels d'entrer dans le dedans, après quoi vous commencerez vos invocations, que vous réitérerez sept fois de suite; et lorsque l'Esprit sera apparu, tu lui feras signer le caractère que tu tiendras en ta main, avec promesses de venir toutes les fois que tu l'appelleras, et tu lui demanderas ce que tu voudras et tout ce que tu peux juger d'être à propos, et lorsque tu seras satisfait, tu le renverras comme il suit, disant:

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[1] Blocquel: "Je n'ai point mis ici la figure du Pentacle de Salomon, quoiqu'il soit de la plus grande importance, mais vous la trouverez dans le Grimoire du pape Honorius, livre dont on ne peut guère se passer lorsque l'on veut arriver à la connaissance parfaite de l'art magique."

[2] Blocquel: cercle.

*Ite in pace ad loca vestra, et pax sit inter vos redituri ad mecum vos invocavero. In nomine Patris + et Filii et Spiritûs Sancti. Amen.*

## Secrets magiques, rares et surprenants.

### Manière de faire le Miroir de Salomon, propre à toutes divinations.

AU nom du Seigneur. Ainsi soit-il. Vous verrez dans ce miroir toutes les choses que vous souhaiterez. Au nom du Seigneur que est béni. [45]

Premièrement, vous ne commettrez aucunes actions charnelles de fait ni de pensées pendant le temps prescrit ci-dessous.

Secondement, vous ferez beaucoup de bonnes œuvres de piété et de miséricorde.

Troisièmement, prenez une plaque luisante et bien polie de fin acier, qui soit un peu concave, et écrivez dessus avec du sang de pigeon blanc aux quatre coins les noms Jehova, Eloym, Metraton, Adonay, et mettez ledit acier dans un linge net et blanc; lorsque vous appercevrez la Lune nouvelle à la première heure après le Soleil couché, approchez-vous d'une fenêtre, regardez le Ciel avec dévotion, et dites:

ô Eternel! ô Roi éternel! Dieu ineffable, qui avez créé toutes choses pour l'amour de moi, et par un jugement occulte pour la santé de l'homme, regardez-moi... N... votre serviteur très-indigne et mon intention; et daignez m'envoyer votre ange Anaël sur ce miroir, qui mande, commande et ordonne [46] à ses compagnons et à vos sujets que vous avec faits, ô tout-puissant, qui avez été, qui êtes, et qui serez éternellement; qu'en votre nom ils jugent et agissent dans la droiture, pour m'instruire et me montrer ce que je leur demanderai.

Ensuite jetez sur des charbons ardents du parfum convenable, et en jetant, dites: en ce, par ce, et avec ce, que je verse devant votre face, ô mon Dieu, qui êtes trin et un béni et dans la plus sublime élévation, qui voyez au-dessus des chérubins et des séraphins, et qui devez juger le siècle par le feu, exaucez-moi. Dites ceci trois fois; et après l'avoir dit, soufflez autant de fois sur le miroir, et dires: venez, Anaël, venez, et que ce soit votre bon plaisir d'être avec moi par votre volonté, au nom + du Père très-puissant, au nom + du Fils très-sage, au nom + du Saint-Esprit très-aimable;[1] venez, Anaël, au nom du terrible Jehovah, venez, Anaël, par la vertu de l'immortel Elohim, venez, Anaël, [47] par le bras du tout-puissant Metraton, venez à moi... N... (dites votre nom sur le miroir) et commandez à vos sujets qu'avec amour, joie et paix ils fassent voir à mes yeux les choses qui me sont cachées. Ainsi soit-il. *Amen.*

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[1] Blocquel: très-estimable.

Après avoir dit et fait ce que dessus, élevez les yeux vers le ciel, et dites:

Seigneur tout-puissant, qui faites mouvoir tout ce qui vous plaît, exaucez ma prière, et que mon désir vous soit agréable; regardez, s'il vous plaît, Seigneur, ce miroir et bénissez-le, afin qu' Anaël, l'un de vos sujets, s'arrête sur lui avec ses compagnons, pour satisfaire à moi N. votre pauvre et misérable serviteur, ô Dieu béni et exalté de tous les Esprits célestes, qui vivez et régnez dans tous les siècles. Ainsi soit-il.

Quand vous aurez fait ces choses, faites le signe de la croix sur vous et sur le miroir le premier jour et les suivants, pendant quarante-cinq[1] jours de suite, à la fin desquels Anaël apparaîtra sous la figure d'un bel enfant, vous [48] saluera et commandera à ses compagnons de vous obéir.

Remarquez qu'il ne faut pas toujours quarante-cinq[2] jours pour faire le miroir, souvent il apparaît le quatorzième jour, suivant l'intention, la dévotion et la ferveur de l'opérant. Lorsqu'il vous apparaîtra, demandez-lui ce que vous souhaiterez, et priez-le d'apparaître toutes les fois que vous l'apellerez pour vous accorder vos demandes.

Lorsque vous souhaiterez voir dans ce miroir et obtenir ce que vous voudrez, il n'est pas nécessaire de réciter toutes les Oraisons susdites; mais l'ayant parfumé, dites comme dessus: venez, Anaël, venez sous votre bon plaisir, etc. jusqu'à *Amen.*

### Pour le renvoyer, dites:

JE vous remercie, Anaël, de ce que vous êtes venu et que vous avez satisfait à ma demande: allez-vous-en en paix, et venez lorsque je vous appellerai.

Le parfum d'Anaël est safran.

### Divination par la parole d'Uriel.

POur réussir dans cette opération, il faut que celui qui veut faire l'expérience, observe exactement ce qui suit.

Qu'il choisisse une petite chambre ou cabinet qui n'ait pas été fréquenté des femmes impures au moins depuis neuf jours, que ce lieu soit bien nettoyé et consacré par aspersions et encensements, comme nous avons dit ci-dessus; il y aura dans le milieu de[3] cette chambre une table couverte d'une serviette blanche, et on posera dessus ce qui suit, une fiole de verre neuf, remplie d'eau de fontaine, tirée un peu avant l'opération, trois petits cierges de cire vierge, mêlée de graisse humaine, un morceau de parchemin vierge d'un demi-pied en carré, une plume de corbeau prête à écrire, un cornet de faïance avec de l'encre dedans qui soit neuve, un petit fusil garni pour faire de feu, et un petit [50] garçon de neuf ou dix ans, proprement et modestement vêtu, qu'il soit de bonnes mœurs, et le placer près de la table: un des trois cierges sera derrière encloué dans une grosse aiguille neuve à demi-pied de distance de la fiole, et les deux autres cierges à droite et à gauche, aussi fichés dans des aiguilles à pareille distance: en disposant ces choses, il faudra dire les paroles suivantes.

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[1] Blocquel et GG: quarante-huit.

[2] Blocquel et GG: quarante-huit.

[3] Blocquel omits "le milieu de."

Gabamiah, Adonay, Agla, *Domine Deus virtutum adjuva nos.* Le parchemin vierge doit être au côté droit de la fiole, et la plume et l'encre à gauche. Avant que de commencer l'opération, il faut fermer les fenêtres et la porte, puis battre le fusil et allumer les trois petits cierges, et faire mettre le petit garçon à genoux, en sorte qu'il puisse regarder la fiole; il sera nu-tête et les mains jointes, puis le maître de l'opération lui commandera de regarder fixement la fiole en approchant son oreille droite, et d'un ton de voix médiocre et le plus distinctement qu'il [51] pourra, il dira la conjuration suivante.

Uriel, Seraph, Josata, Ablati, Agla, Caila, je te prie et conjure par les quatre paroles que Dieu dit de sa bouche à son serviteur Moyse, Josata, Ablati, Agla, Caila et par les neuf cieux où tu habites, et par la virginité de cet enfant qui est devant toi, que sans aucun délai tu aies à paraître visiblement dans cette fiole, pour découvrir la vérité que je souhaite savoir sans déguisement; ce qu'ayant exécuté, je te congédierai en paix et bonne amitié, au nom du très-saint Adonay. Après cette conjuration, on demande à l'enfant s'il voit quelque chose dans la fiole; et s'il répond qu'il y voit un ange ou autre chose, le Directeur de l'opération dira d'un ton de voix affable: heureux Esprit, soyez le bienvenu; je vous conjure derechef, au nom du très-saint Adonay, de me donner un prompt éclaircissement sur, etc.

Et si par des raisons à nous inconnues, vous ne voulez pas le faire de vive voix, je vous conjure, au nom [52] du très saint Adonay, que vous l'écriviez sur le présent parchemin vierge entre-ci et demain matin, ou au moins de me le révéler la nuit prochaine durant mon sommeil. Si l'Esprit répond à ce qu'on lui propose, on l'écoutera respectueusement; que s'il ne parle point après avoir fait trois fois la même supplication, on éteindra les bougies, et on se retirera hors de la chambre, dont on fermera la porte jusqu'au lendemain matin que l'on reviendra, et l'on trouvera ce que l'on souhaite écrit sur le parchemin vierge, s'il n'a point été révélé la nuit.[1]

## Divination par l'œuf.

L'Opération de l'œuf est pour savoir ce qui doit arriver à quelqu'un qui est présent lors de l'opération: on prend un œuf d'une poule noire, pondu du jour, on le casse et on en tire le germe. Il faut avoir un grand verre bien fin et bien net, l'emplir d'eau bien claire et y mettre le germe de l'œuf; il faut poser [53] ce verre au soleil à midi dans l'été, et le Directeur de l'opération récitera les oraisons et conjurations du jour [telles qu'elles se trouvent dans les clavicules de Salomon, où nous traitons amplement des Esprits aériens,][2] et avec le doigt index remuera l'eau du verre pour faire tourner le germe, on le laissera reposer un instant et on regardera au travers le verre, sans le toucher, et on y verra ce qui aura rapport à celui ou celle pour qui l'opération se fait, et il faut tâcher que ce soit un jour de travail, parce qu'alors les objets s'y présentent dans leurs occupations ordinaires. Si l'on veux voir si un garçon ou une fille a son pucelage,[3] le germe tombera au fond; s'il ne l'a pas, il représentera comme à l'ordinaire.

## Pour voir les Esprits dont l'air est rempli.

PRenez la cervelle d'un coq, de la poudre du sépulcre d'un homme mort, c'est-à-dire, de poussière qui [54] touche le coffre, de l'huile de noix, de la cire vierge; faites du tout une composition, que vous envelopperez dans du parchemin vierge, dans lequel seront écrits ces deux mots: Gomert, Kailoeth, avec le caractère ici présent;[4] brûlez le tout, et vous verrez des choses prodigieuses: mais ceci ne doit être fait que par des gens qui n'ont peur de rien.

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[1] Blocquel s'insère: "On trouve une autre divination par l'Ange Uriel, dans les œuvres d'Agrippa: le lecteur fera bien de la consulter."

[2] Blocquel: ... récitera les oraison de saint Augustin (telle qu'elle se trouve dans *l'Enchiridion Leonis papæ*).

[3] Blocquel: "... une fille est pudique...."

[4] Blocquel: "... parchemin vierge, sur lequel seront écrits ces deux mots: Frimost, Klepoth, avec le caractères numérotés 2 et 3 à la planche 3, page 26" i.e. les marques des Frimost et Klepoth.

## Pour faire venir trois Demoiselles ou trois Messieurs dans sa chambre après souper.

### Préparation.

IL faut être trois jours sans tirer de mercure, et vous leverez;[1] le quatrième, vous nettoyerez et préparerez votre chambre dès le matin, sitôt que vous serez habillé, le tout à jeun, et vous ferez en sorte qu'on ne la gâte point dans le reste de la journée, et vous remarquerez qu'il faut qu'il n'y ait rien de pendu ou de croché. comme tapisseries,[2] habits, chapeaux, cages à oiseaux, [55] rideaux de lit, etc. et sur-tout mettez des draps blancs à votre lit.

### Cérémonie.

A La fin du soupé, va secrètement à ta chambre préparée comme dessus; fais bon feu, mers une nappe blanche sur ta table, trois chaises autour, et vis-à-vis des siéges, trois pains de froment et trois verres pleins d'eau claire et fraîche, puis mets une chaise ou un fauteuil à côté de ton lit, ensuite couche-toi et dis les paroles suivantes.

### Conjuration.

B*Esticitum consolatio veni ad me vertut*[3] *Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omviestra*[4] *principiem da montem et inimicos meos ô prostantis vobis et mihi dantesque passium fieri suicisibus.*[5]

Les trois personnes étant venues, [56] s'asseiront auprès du feu, buvant, mangeant, et puis remercieront celui ou celle qui les aura reçus; car si c'est une Demoiselle qui fait cette cérémonie, il viendra trois Messieurs; et si c'est un homme, il viendra trois Demoiselles. Ces trois personnes tireront au sort entr'elles pour savoir celle qui demeurera avec toi; elle se mettra dans le fauteuil ou la chaise que tu leur auras destiné auprès de ton lit, et elle restera à causer avec toi jusqu'à minuit, et à cette heure elle s'en ira avec ses compagnes, sans qu'il soit besoin de les renvoyer. A l'égard des deux autres, elles se tiendront auprès du feu pendant que l'autre t'entretiendra; et pendant qu'elle sera avec toi, tu peux l'interroger sur tel art ou telle science et telle chose que tu voudras, elle te rendra sur-le-champ réponse positive. Tu peux aussi lui demander si elle sait quelque trésor caché, et elle t'enseignera le lieu, la place et l'heure commode pour le lever, même s'y trouvera avec ses compagnes, pour [57] te défendre contre les atteintes des Esprits infernaux qui pourraient en avoir la possession; et en partant d'auprès de toi, elle te donnera un anneau qui te rendra fortuné au jeu en le portant à ton doigt; et si tu le mets au doigt d'une femme ou fille, tu en jouiras sur le champ.[1]

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[1] Blocquel: Il faut être trois jours sans manger de viandes ou de choses grasses.

[2] Blocquel, Bestetti omit.

[3] Blocquel et al: vertui.

[4] Blocquel et al: omniestra.

[5] Blocquel et al: suicibus.

*Nota.* Que tu dois laisser ta fenêtre ouverte, afin qu'elle puisse entrer. Tu pourras répéter cette même cérémonie tant de fois que tu voudras.

### Pour faire venir une fille vous trouver, si sage qu'elle soit, expérience d'une force merveilleuse des intelligences supérieures.

IL faut remarquer au croissant ou au décours[2] de la lune, une étoile entre onze heures et minuit: mais avant de commencer, faites ce qui suit.

Prenez du parchemin vierge, écrivez dessus le nom de celle que vous voulez faire venir; il faudra que le parchemin soit taillé de la façon représentée [58] première ligne de la présente figure.[3]

Les deux NN.[4] marquent la place des noms, de l'autre côté vous écrirez ces mots: Melchiael, Bareschas; puis vous mettrez votre parchemin par terre, le nom de la personne contre terre,[5] le pied droit dessus et le genou gauche à terre; alors regardant la plus brillante étoile, il faut tenir en main droite une chandelle de cire blanche qui puisse durer une heure, vous direz la salutation suivante.

### Conjuration.[6]

JE te salue et conjure, ô belle lune et belle étoile, brillante lumière que je tiens à ma main, par l'air que je respire,[7] par l'air qui est en moi, par la terre que je touche. Je vous conjure, par tous les noms des Esprits princes qui président en vous, par le nom ineffable ON qui a tout créé, par toi, bel ange Gabriel, avec le prince Mercure, Michiael et Melchidael.[8] Je vous [59] conjure de rechef par tous les divins noms de Dieu, que vous envoyez obséder, tourmenter, travailler le corps, l'esprit, l'âme et les cinq sens de nature de N., dont le nom est écrit ci-dessous, de sorte qu'elle vienne vers moi, et qu'elle accomplisse ma volonté, et qu'elle n'ait d'amitié pour personne du monde, spécialement pour N.: tant qu'elle aura d'indifférence pour moi, qu'elle ne puisse durer, qu'elle soit obsédée, souffre et tourmentée. Allez donc promptement, Melchidael, Baresches, Zazel, Firiel, Malcha, et tous ceux qui sont sans vous: je vous conjure, par le grand Dieu vivant, de l'envoyer promptement pour accomplir ma volonté, et moi N. je promets de vous satisfaire. Après avoir prononcé trois fois cette conjuration, mettez la bougie sur le parchemin, et la laissez brûler; le lendemain prenez ledit parchemin, et le mettez dans votre soulier gauche, et l'y laissez jusqu'à ce que la personne pour laquelle vous avez opéré, soit venue [60] vous trouver: il faut spécifier, dans la conjuration, le jour que vous souhaitez qu'elle vienne,[1] et elle n'y manquera pas.

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[1] Blocquel: … d'une fille, tu en pourras faire ta femme.

[2] Blocquel: déclin.

[3] Blocquel: … soit tracé de la façon représentée dans le première ligne de la grande roue ou sphère des planètes placée ci-contre.

[4] Blocquel: Les trois 000….

[5] Blocquel omits "le nom de la personne contre terre."

[6] Blocquel: Salutation et Conjuration.

[7] Blocquel omits "par l'air que je respire."

[8] Blocquel: Michidael.

### Pour éteindre le feu d'une cheminée.

FAites sur la cheminée avec un charbon les caractères et mots de la troisième ligne de la planche ci-devant,[2] et prononcez trois fois les paroles qu'elle contient.

### Pour se rendre invisible.

ON commence cette opération par un Mercredi avant soleil levé, étant muni de sept fêves noires. Puis on prend une tête de mort, on en met une dans la bouche, deux autres dans les narines,[3] deux autres dans les yeux et deux dans les oreilles: on fait ensuite sur cette tête le caractère de la présente figure, ligne première;[4] puis on enterre cette tête la face vers le ciel; arrosez-la pendant neuf jours avec [61] d'excellente eau-de-vie, le matin avant soleil levé. Au huitième jour, vous y trouverez l'Esprit ajourné, qui vous demandera: que fais-tu là? Vous lui répondrez: j'arrose ma plante. Il vous dira: donne-moi cette bouteille, je l'arroserai moi-même: vous lui répondrez que vous ne voulez pas: il vous la redemandera encore, vous la lui refuserez, jusqu'à ce que tendant sa main, vous lui verrez dedans la figure semblable à celle que vous avez faite sur la tête qui sera pendante au bout de ses doigts. En ce cas vous devez être assuré que c'est l'esprit véritable de la tête; car quelqu'autre vous pourrait surprendre, dont il vous arriverait mal, et votre opération deviendrait infructueuse. Quand vous lui aurez donné votre fiole, il arrosera lui-même, et vous vous en irez. Le lendemain, qui est le neuvième jour, vous y retournerez, vous y trouverez vos fêves mûres: vous les prendrez: vous en mettrez une dans votre bouche, puis vous vous regarderez dans un miroir; [62] si vous ne nous y voyez pas, elle sera bonne. Vous en ferez de même de toutes les autres; ou les éprouvant dans la bouche d'un enfant, toutes celles qui ne vaudront rien, doivent être enterrées où est la tête.[1]

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[1] Blocquel adds: vous trouver.

[2] Blocquel: ... les caractères du troisième cercle de la grande roue des planètes.

[3] Blocquel omits "deux autres dans les narines."

[4] Blocquel: ... tête les caractères du second cercle de la grande roue des planètes.

### Pour avoir de l'or et de l'argent, ou main de gloire.

ARrachez le poil avec sa racine d'une jument en chaleur, le plus près de la nature, disant: Dragne, Dragne, Dragne. Serrez ce poil, allez aussitôt acheter un pot de terre neuf avec son couvercle sans marchander. Retournez chez vous, emplissez ce pot d'eau de fontaine à deux doigts près du bord, mettez ledit poil dedans; couvrez le pot, mettez-le en lieu que vous ni autres ne le puissent voir; car il y aurait du danger. Au bout de neuf jours, et à la même heure que vous l'avez caché, vous irez le découvrir, vous y trouverez dedans un petit animal en forme de serpent, il se dressera [63] debout. Vous lui direz aussitôt: j'accepte le pacte. Cela fait, vous le prendrez sans le toucher de la main: vous le mettrez dans une boîte neuve achetée expres sans marchander; vous y mettrez du son de froment, point autre chose, mais il ne faut pas manquer de lui en donner tous les jours; et quand vous voudrez avoir de l'argent ou de l'or, vous en mettrez dedans la boîte autant que vous en voudrez avoir, et vous coucher sur votre lit, mettant votre boîte près de vous: dormez, si vous voulez, trois ou quatre heures. Au bout de ce temps, vous trouverez le double d'argent que vous y aurez mis; mais il faut prendre garde de remettre le même.

Notez que la première figure, ligne seconde, ne vient que par force du charme; ainsi vous ne pouvez pas lui mettre plus de cent livres à-la-fois. Mais si votre planète vous donne ascendant sur les choses surnaturelles, le serpent sera de la façon de la seconde figure de la même ligne que [64] dessus, c'est-à-dire, qu'il aura un visage approchant de la figure humaine, et vous pourrez lui mettre jusqu'à mille livres; tous les jours vous en retirerez le double. Si on voulait s'en défaire, on peut le donner à qui on voudra, pourvu qu'il l'accepte, mettant la figure que l'on a avec une croix, représentée à la même ligne, faite sur du parchemin vierge dans la boîte;[2] où au lieu de son ordinaire de froment qu'on lui donne communément, il faudra lui donner du son sorti de la farine, dont un Prêtre aura dit sa première Messe, et il mourra: surtout, n'oubliez pas aucune circonstance, car il n'y a point de raillerie à cette affaire.

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[1] Blocquel adds: Il existe une autre manière de se rendre invisible dans le Dragon rouge.

[2] Blocquel: Notez que vous ne pouvez pas lui mettre plus de cent livres à la fois. Mais si votre planète vous donne ascendant sur les choses surnaturelles, le serpent aura un visage approchant de la figure humaine, et vous pourrez lui mettre jusqu'à mille liv.; tous les jours vous en retirerez le double. Si on voulait s'en défaire, on peut le donner à qui on voudra, pourvu qu'il l'accepte. Dans la boîte, si on veut le faire mourir, ....

### Jarretière pour la Marche.

SOrs de ta maison à jeun, marche à ta gauche, jusqu'à ce que tu aies trouvé un marchand de rubans; achete-en une aune de blanc: paie ce que l'on te demandera, et laisse tomber [65] un liard dans la boutique: retourne chez toi par le même chemin: le lendemain fais de même, jusqu'à ce que tu aies trouvé un marchand de plumes: achètes-en une taillée, de même que tu as acheté le ruban; et quand tu seras au logis, écris de ton propre sang sur le ruban les caractères de la troisième ligne de la planche ci-dessus, c'est la jarretière droite; ceux de la quatrième[1] sont pour la gauche. Quand cela sera fait, sors de ta maison: le troisième jour porte ton ruban et ta plume, marche à gauche jusqu'à ce que tu trouve un pâtissier ou un boulanger: achète un gâteau ou pain de deux liards;[2] va au premier cabaret, demande demi-setier;[3] fais rincer le verre trois fois par la même personne; romps en trois le gâteau ou le pain; mets les trois morceaux dans le verre avec le vin:[4] prends le premier morceau et le jette sous la table sans y regarder, disant: Irly, pour toi. Prends ensuite le second morceau et le jette, disant: Terly, pour toi. Ecris de l'autre côté [66] de la jarretière le nom de ces deux Esprits avec ton sang; jette le troisième morceau, disant: Erly, pour toi. Jette la plume, bois le vin sans manger; paye l'écot et t'en va. Etant hors de la ville, mets tes jarretières; prends garde de te méprendre, de ne pas mettre celle qui est pour la droite à la gauche, cela est de conséquence. Frappe trois fois du pied contre terre, en réclamant les noms des Esprits, Irly, Terly, Erly, Baltazard, Melchior, Gaspard, marchons: puis fais ton voyage.[5]

### Pour faire danser une Fille nue.[6]

ECrivez sur du parchemin vierge le premier caractère de la présente figure avec le sang de chauve-souris,[7] puis le mettez sur la pierre bénite, pour qu'une Messe soit dite dessus: après quoi, quand vous voudrez vous en servir, placez ce caractère sous le seuil de la porte où doit passer la personne. A peine aura-t-elle fait ce trajet, que vous la verrez entrer en fureur; [67] se désabillant toute nue,[1] et dansera jusqu'à la mort, si l'on n'ôte pas le caractère, avec des grimaces et contorsions qui font plus de pitié que d'envie.

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[1] Blocquel: ... les caractères du quatrième cercle de la grande roue des planètes, c'est pour la jarretière droite; ceux du cinquième....

[2] Blocquel: ... gâteau ou pain, le plus petit....

[3] Blocquel: ... demi-septier de vin ou d'eau de vie....

[4] Blocquel adds: ou l'eau-de-vie.

[5] Blocquel adds: Il y a un autre moyen dans les œvres d'Agrippa.

[6] Blocquel: ... une fille malgré elle.

[7] Blocquel: Tracez sur du parchemin vierge avec le sang d'une chauve-souris mâle, les caractères du sixième cercle de la grande roue des planètes....

### Pour voir dans une vision ce que vous désirez savoir du passé ou de l'avenir.

LEs deux NN. que vous voyez dans le petit rond de la présente seconde figure, marquent la place où il faut mettre votre nom; et pour savoir ce que vous désirez, écrivez les noms qui sont dans le cercle sur du parchemin vierge, le tout avant de dormir, et le mettez sous votre oreille droite en vois couchant, disant trois fois l'Oraison suivante:[2]

### Oraison.

O Glorieux nom du grand Dieu vivant, auquel de tous temps toutes choses sont présentes, moi qui suis votre serviteur N., Père Eternel, je [68] vous supplie de m'envoyer vos saints Anges qui sont écrits dans le cercle, et qu'ils me montrent ce que je suis curieux de savoir et apprendre, par Jésus-Christ Notre-Seigneur. Ainsi soit-il. Votre Oraison finie, couchez-vous sur le côté droit, et vous verrez en songe ce que vous désirez.

### Pour enclouer.

ALlez dans un cimetière, ramassez-y des clous de vieille bière, disant: clous,[3] je te prends, afin que tu me serves à détourner et faire mal à toutes personnes que je voudrai. Au nom du Père et du Fils et du Saint-Esprit. *Amen.*

Quand vous voudrez vous en servir, vous remarquerez l'impression du pied et ferez les troisièmes figures de la planche ce-dessus; fichez le clou au milieu, disant: *Pater noster* jusqu'à *in terra*; frappez le clou avec une pierre, disant: que tu fasses mal à N. jusqu'à ce que je le tire de là.[4] [69] Recouvrez l'endroit avec un peu de poudre, et le bien remarquer; car on ne peut reguérir le mal que cela cause, qu'en tirant le clou, et disant je te retire, afin que le mal que tu as causé à N. cesse. Au nom du Père et du Fils et du Saint-Esprit. *Amen.* Puis tirez le clou et effacez les caractères, non pas de la même main qu'on les a faits, mais avec l'autre; car il y aurait du danger.

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[1] Blocquel omits "se désabillant toute nue."

[2] Blocquel: Les caractères ou la figure de la planche première, page 8, ayant été dessinés comme je l'ai dit au commencement de cet ouvrage, écrivez dans l'ovale qui est au centre ce que vous désirez savoir. Mettez cette figure en vous couchant sur votre oreille droite, et dites avant de vous endormir, trois fois l'oraison suivante.

[3] Blocquel omits "de vieille bière, disant: clous."

[4] Blocquel censors this to "Quand vous voudrez vous en servir, vous remarquerez l'impression du pied et ferez les sept figures intérieures de la grande roue des planètes; fichez le clou au milieu, disant: *pater noster* jusqu'à *in terra*; frappez le clou avec une pierre, puis après une oraison."

**FIN.**

## Moyens pour connaître quel sera l'homme qu'on épousera, si on est fille, ou quelle sera la femme avec laquelle on sera marié si on est homme.[1]

La grande cabale du *Papillon vert*, décrite ci-après, à la page 99, vous [98] instruira de ce qu'il faut fair pour obliger Astaroth à vous donner connaissance de ce que vous désirez savoir; mais cette cabale ne peut s'exécuter que dans trois mois de l'année. Si, donc, dans un autre temps, vous voulez apprendre qui vous épouserez, rendez-vous à l'heure précise du renouvellement de la lune, à la principale entrée du cimetière de votre endroit, couchez-vous, la face contre terre, les pieds tournés vers le cimetière, récitez l'oraison du jour de la semaine où l'on sera (vous la trouverez dans *l'Enchiridion Leonis papa*), puis recueillez-vous comme si vous étiez en extase les yeux fermés, et vous verrez dans votre imagination, la personne avec qui vous serez marié: S'il ne s'offre aucune figure humaine à vous marierez point.

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[1] This is only found in Blocquel.

[99]

# GRANDE CABALE
## DU
# PAPILLON VERT.[1]

Vers l'an du monde 3087, Sésac, roi d'Egypte, reçut d'un de ses amis, fameux nécromancien, une boîte faite d'un seul diamant, qui renfermait un secret duquel, lui dit-il, son bonheur dépendait. Il lui en donna la clef, mais avec ordre de n'en faire l'ouverture qu'un an après.

Sésac, obligé d'aller combattre ses ennemis, partit après avoir remis à sa femme cette précieuse boîte, et il garda la clef qu'on n'a jamais pu retroiver. On fit tout pour ouvrir cette boîte, mais [100] jamais on n'y parvint. Comme elle avait un grand prix en elle-même, on en fit présent à l'empereur de la chine et elle est restée dans sa famille jusqu'il y a plus d'un siècle, époque à laquelle elle fut volée et apportée en Europe par un juif qui, craignant d'être pris s'il gardait cette boîte entière, la rompit et trouva par ce moyen la cabale que vous allez lire.

Rendez-vous pendant les mois de mai juin ou juillet, vers midi, dans la forêt la plus prochaine de votre maison, la, après vous être recommandé à votre patron, dites l'oraison ded Salamandres page 63. Cherchez ensuite le plus gros arbre de la partie de la forêt dans laquelle vous vous trouverez. Montez sur l'une des plus grosses branches et frappez trente-un coups sur une casserole de cuivre rouge; alors vous verrez venir à vous un essaim de papillons parmi [101] lesquels il y en aura plusieurs don't les ailes seront vertes: vous en prendrez un le plus grand, si vous pourez, et vous le renfermerez dans une tabatière vierge (In marg: * Voyez au bas de le figure du Papillon vert, ci-contre, la manière de le prendre.) Rentré chez vous, vous allumerez un grand feu avec du bois d'aulne. Vous y jeterez trois pintes d'eau-de-vie, ayant soin de vous garantir la figure des flammes que cette liqueur jetera, et après que le feu sera étient, vous mettrez la tabatière dans les cendres pendant trente-huit heures. Quand vous l'aurez retirée, vous irez à votre paroisse et vous ferez ensorte de glisser cette tabatière sous le plus grand chandelier de l'autel où vous irez entendre la messe le lendemain. Vous ferez une confession générale, et au jour de la fête de votre patron, vers les minuit, vous vous enfermerez dans votre chambre et ferez la [102] grande appellation que vous trouverez dans le précieux livre intitulé *le grand Cabaliste*, ou bien dans le *véritable Dragon*

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[1] From Blocquel's edition. Not found in Alibeck.

*rouge*; alors Astaroth vous apparaîtra sous telle forme que vous lui commanderez, et vous demandera vos ordres qu'il exécutera sans réplique. Vous pourrez exiger de lui

1° Qu'il vous découvre les trésors cachés à dix lieues à la ronde.

2° De vous faire connaître la femme que vous épouserez, ou le mari si vous êtes fille.

3° De vous dire à quel âge vous mourrez.

4° Qu'il vous amène dans votre chambre telle personne que vous voudrez.

5° Qu'il vous fasse connaître les secrets les plus cachés de la nature.

6° De vous apporter la somme qu'il vous faudra pour vivre le reste de vos jours. [103]

7° De vous indiquer le remède qui convient à toutes les maladies qui vous arriveront.

8° D'éloigner de vos champs et de votre maison, les orages, les animaux malfaisants et tout ce qui pourrait nuire à vos intérêts.

9° De vous déclarer quels sont vos amis et vos ennemis.

10° De vous transporter dans tel lieu qu'il vous plaira.

11° De vous apprendre un mois à l'avance les numéros qui sortiront de la lotèrie.

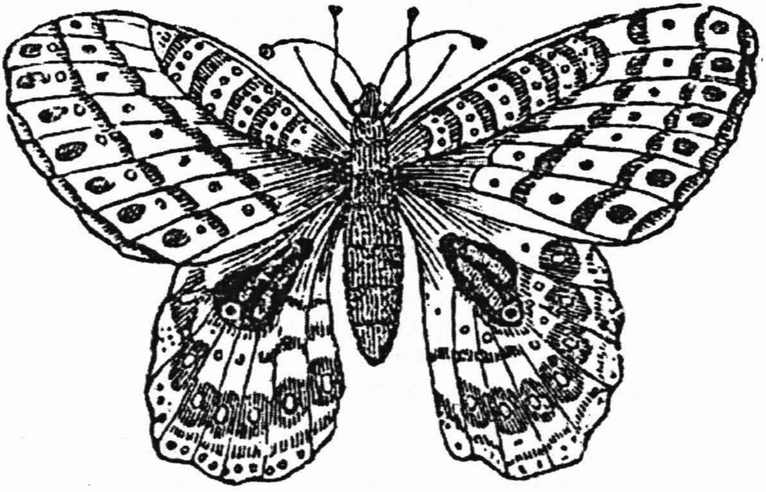
12° De vous donner le pouvoir d'être invisible.

13° De vous rendre vos juges favorables.

14° De vous faire prendre les bons billets ou les bons numéros toutes les fois que vous timerez au sort, n'importe pour quoi que ce puisse être.

**Planche 10.**

## FIGURE DU PAPILLON VERT.



### Manière de s'emparer du Papillon Vert.

Munissez-vous d'un réseau comme on prend habituellement les papillons (Il faut que le cercle ou entrée de ce réseau ait au moins 9 pouces de diamètre, que la profondeur ait à peu près 15 pouces, et que le manche ait de 9 à 10 pieds de longueur); placez autour du cercle et dans le fond, des fleurs sur le calice desquelles les papillons puissent venir se reposer. Ce moyen de les attirer continuellement, fournira bientôt l'occasion de vous emparer de l'un des Papillons verts.

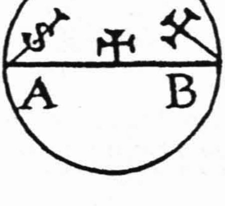
**[British Library Manuscript Lansdowne 1202, pp. 105-114.]**

# CLAVICULES DU ROI SALOMON.

## *LIVRE TROISIEME.*

### Concernant les Esprits & leurs pouvoirs.

Avant de pouvoir reussir dans les opérations qui sont dans la Suite, il faut faire la figure suivante écrite sur du parchemin vierge avec de ton sang ou de celui d'une tortue de Mer Mâle, met la premiere lettre de ton Nom dans le cercle A. et la premiere lettre de ton surnom dans le cercle B, et pour le mieux fais graver ce caracteres sur une Emeraude ou Rubis ou du marbre rouge ou sur une Elistrape[1] qui est une pierre qui a grande sympathie avec les Esprits du Soleil principalement ceux qui sont les plus sagese [sages] et meilleurs que les autres. Si c'est une femme qui doit operer qu'elle le porte au pouce gauche ou entre les mammelles, qui l'homme écrive cette figure le jour de **Mars,** la femme le peut fair tous les autres jours.



### Des Esprits & de leur pouvoir.

Les Esprits sont les Princes et leurs compagnons qui se nomment **Lucifer, Belzébut, Elestor.** Les inferieur qui sont sujets à **Lucifer** habitent l'Europe et l'Asie, ceux qui sont sujets à **Belzébut** habitent dans l'Amérique, **Lucifer & Belzébut** ont des Chefs qui commandent à leurs sujets et s'attribuent toute puissance et commandent ce qu'il faut faire partout le monde. Ils apparoissent à leurs sujets en forme de Cheval, de Serpent ou Bouc avec un grand museau et à leurs Chefs en leur propre forme.

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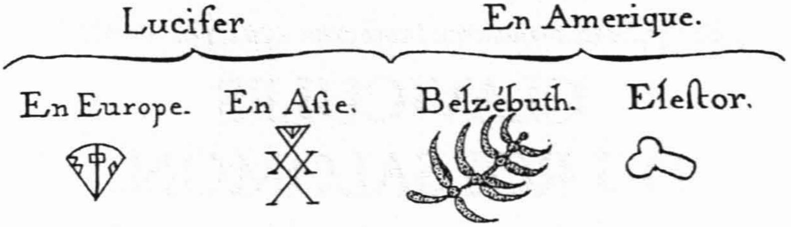
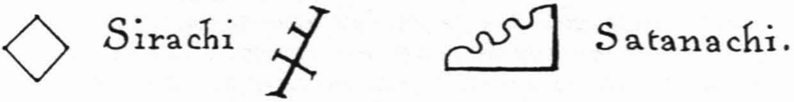
[1] Elsitrape is evidently heliotrope.


Lucifer
En Amerique.
En Europe.
En Aſie.
Belzébuth.
Elestor.

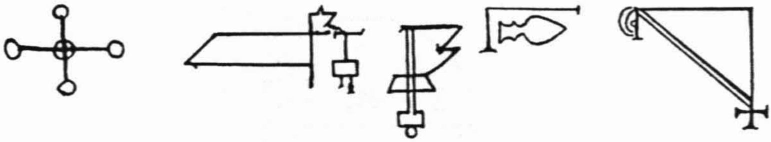
Quand tu voudras obtenir d'Eux quelque chose tu doit prémiérement les Nommer par leurs Noms et leurs caractéres car si tu sacrifioit en les oubliant, le Sacrifice seroit inutil et ches les Americains **Elestor** t'accableroit de coups.

Les Chefs de **Lucifer** sont **Sirachi & Satanachi** dont voici les Caractères ci après.



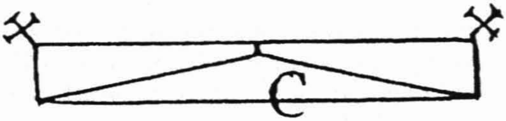
[107] Les Chefs de **Belzebuth** sont **Agateraptor, Himacth, Stephanata**, voici leurs Caractères.

**Agateraptor.** **Himacth.** **Stephanata.**

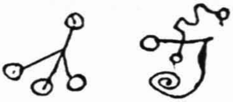


Il y a bien d'autres Demons Principaux outre ceux dont nous venons de parler qui ont **Sirachi** ou **Sinachi** pour leur chef voici leurs noms et leurs caractères.

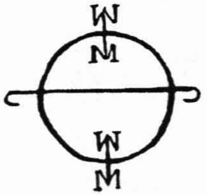
**Elantiel** ou **Chaunta** a puissance sur les richesses voici son Caractère.



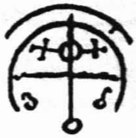
**Resochin** ou **Roschim** donne et ôte le moyen de savoir ce qui se fait dans les affaires d'Etat voici son caractères



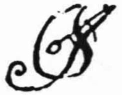
**Bechar** a puissance sur les vents, le glaces, les foudres les grêles, nieges, pluie de sang et de crapeaux et autres Especes voici son Caractère.



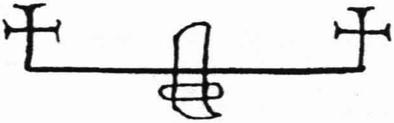
**Frimoth** a puissance sur ce qui regarde Les hommes et l'Amour, il excite et empêche les passions humaines, pour éteindre ou augmenter la passion d'une filles et fait avorter les femmes.



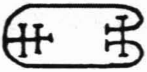
**Klepoth** ou **Kepoth**, fait mille tours, comme de danser avec ses compagnons, fera entendre une belle musique, qu'on croir et vraie, donnera si tu veux un Souflet à un passant et te diras à l'oreille les cartes de ceux qui jouent avec toi. Voici son caractère



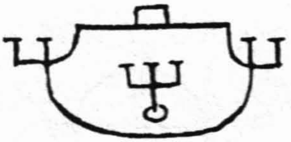
**Klic** ou **Kleim**, excite les mouvemens de la Terre, à la puissance sur les villes et maisons, son caractère suit.



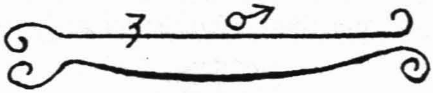
**Mertiel** ou **Inertiel**, te transportera où tu voudras en un instant dans un autre lieu ou region voici son caractère.



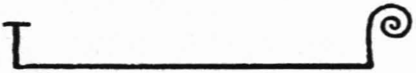
**Sirumel** ou **Selytarel**, fera sentir aux spectateurs le jour ou les ténébres, voici son caractère:



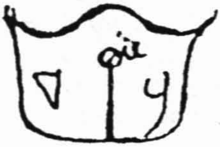
**Sirechael**, te proposeras dautres objets de quelques maniéres que ce soit, des choses sentante et mouvantes voici son caractère.



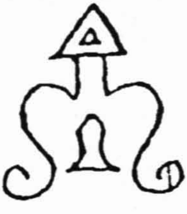
**Hepoth**, te feras paroitre des hommes qui demeurent dans une région eloignée soit homme, fille ou ami que tu demanderas voici son caractère.



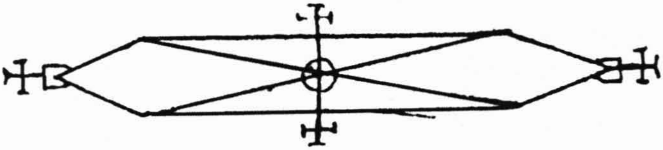
**Fegot**, le fera voir des Monstres horribles et de Chyméres que tu imagineras voici son caractère.



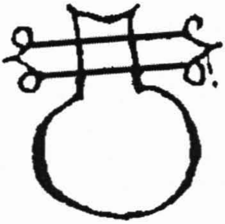
**Humet**, t'apportera tel livre que tu voudras voisi [sic] son Caractère.



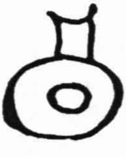
**Frulhel** ou **Frastiel**, t'amenera qui que ce soit de mort ou de vivant voici son caractère.



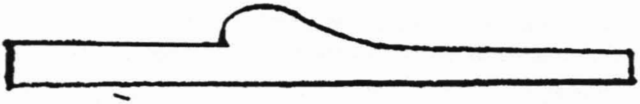
**Galant**, excite et guerit toutes les maladies même les vénériennes voici son caractère.



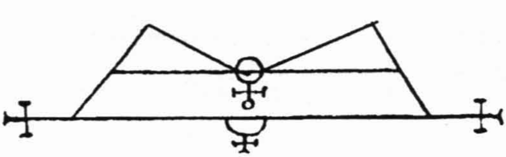
**Surgatha**, a pouvoir d'ouvrir toutes les choses fermées voici son caractère.



**Menail**, rend invisible voici son caractère.

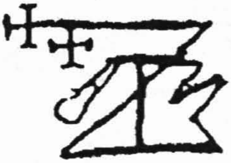


**Glitia**, prépare des Banquets somptueux, des mets exquis et des vins délicieux à votre volonté voici son caractère.

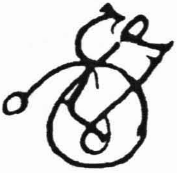


Il y a cinq autres Demons sous la conduite de **Satanachi** dont les quatre Principaux sont:

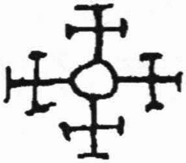
Sugunth,



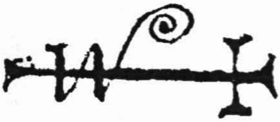
Eramael,



Irmasial,

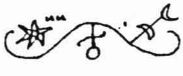
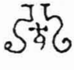
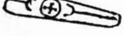
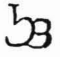


Suffugiel.

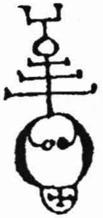


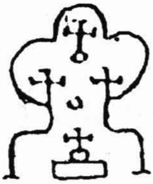
Nous donnons dans le Chapitre des conjurations la maniere de commander non seulement aux Esprits mais aussi à tous ceux dont nous rapporterons la vertu dans la suite. Il y a des millions d'Esprits dont nous ne pouvons pas ici rapporter les Noms outre qu'ils seroient inutils, puisque qui sçait bein commander au e Maitre peut bien commander au valet, il est même impossible de faire venir les Esprits ci devant seuls puis qu'ils viennent toujours accompagnés d'autres Esprits leurs inférieurs et le font pour obeir à notre volonté, nous rapporterons seulement pour achever cette partie quelques Princes qui ont pouvoir sur les autres Esprits.

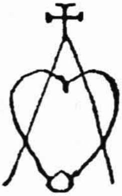
**Hacel** enseigne à écrire toutes sortes de lettres et parler toute sorte de langues, et decouvir le Sens des lettres écrites secretement voici son caractère.

 ou  ou  ou 

**Sergulas** fournit toutes sortes d'instruments pour faire quelque chose ou Marchandise son caractère suit.





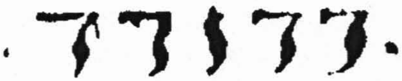


Il y a d'autre Esprits de l'air et du feu qui ne sont point necessaires pour nos opérations.

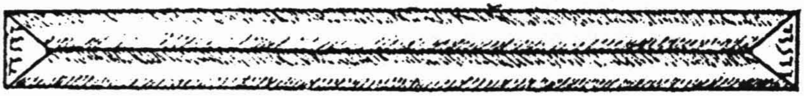
## Voici la Clef.

Pour faire la Clef de l'Oeuvre ou la Baguette pour toutes les operations.

A l'égard de la Baguette il faut qu'elle soit de coudre[1] et la cueiller lorsque le Soleil entre en Gemini au jour et heure de Saturne, la Lune croissante, il faut jeûner trois jours avant que d'aller au lieu où on la veut couper, il faut écrive ou graver aux deux bouts ces lettres hebraiques.

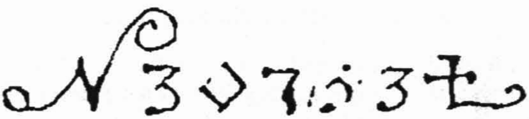


Lorsque tu voudras operer, tu la tiendras à la main et quand tu ne t'en serviras pas tu l'envelopperas dans une étoffe de soye [soie] ou de laine noire neuve. Elle doit être de la longueur de deux pieds seulement et il ne faut parter à qui que ce soit le jour que tu la couperas, elle doit etre triangulaire comme ci après.



Voici les mots qu'il faut mettre sur chaque triangle de ladite Baguette qu'il faut écrire avec du sang du doigt de Saturne.

P.er Angle



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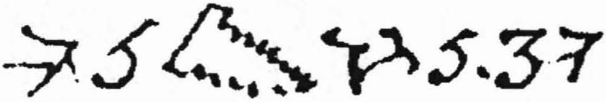
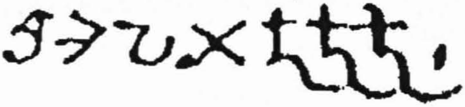
[1] Reading "coudrier."

2$^{d}$ Angle



3$^{d}$ An.



Elle doit être toujours enveloppée dans de l'étoffe noire et quand on veut opérer, il faut d'evelopper lad. Baguette, en conjurant la tenir en l'air en appellant et nommant l'Esprit, ce qu'on doit faire suivant la maniere que nous enseignerons à la fin de nos clavicules et touchant avec la Baguette sur les cercles, caractères ou médailles.

### Pour faire pleuvoir.

Prenés de l'Eau Marinée naturelle ou artificielle et la mettés dans un cercle que vous ferés sur la terre en la maniere qu'il est marqué au chapitres du cercle et dans le milieu du cercle mettés y la pierre **Heliotrope** et en la partie droite le baton magique marqué ci-dessus, écrives les caractères de **Bechard** du coté gauche et d'**Eliogaphatel** au milieu et le tenant sur le baton tu prononceras **Eliogaphatel** Ciel composé de nuages ailles et puisse êtres resoud en Eau.[1] Les quelle parolles prononcées la pluye tombera en abondance.

L'Eau Marinée se fait ainsi prenés de l'Eau de riviére et y mettés un peu de sel, avec de la boue, faites bouillir un quart d'heure sur le feu y jettant un peu de pierre de ponce.

### Pour faire neiger.

Faites comme ce dessus et au lieu des Caractères d'**Eliogaphatel** mettes ceux de **Lucifer**.

### Pour ouvrir toutes choses fermées.

Prenes une pierre d'Aimant et faites trois fois le signe de la croix de S.$^{t}$ André, mettes dessus le baton magie et autour de la pierre décrivés un cercle, dans ce cercle décrivés un carré à tous les coins mettés le caractère de **Surgatha** et autour du cercle mettés quatre branches de l'herbe Lunaire et dites ces paroles tout bas tenant dans vos mains pieusement la pierre **Beschat, Surgatha, Menail, Remischat, Regadamer, & Chirmuts.** après couvrés le tout avec de la limaille de Plomb, si vous portés sur vous cette pierre d'Aimant ou devant vous et que vous la mettiés devant toutes les choses fermées elles souvriront aussitot.

---

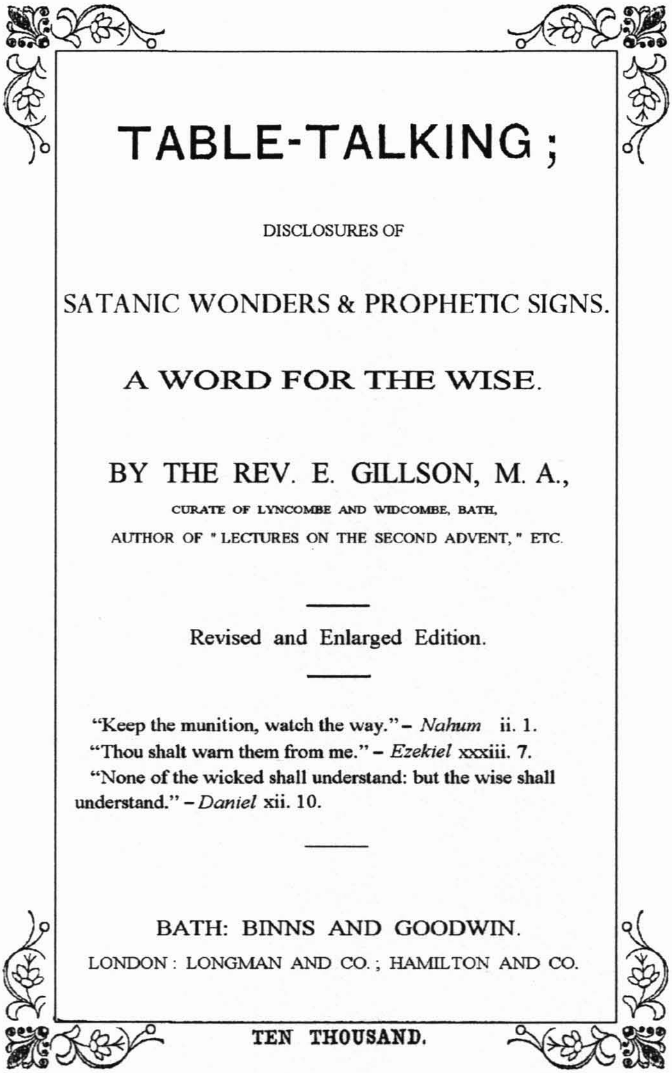
[1] "Ciel … en Eau" is written in red ink in the manuscript.

### Pour avoir des piéces d'or autant & toutes les fois que vous voudrés.

Pour en avoir autant que vous voudrés faites autant de cercles ou ronds de parchemin vierge préparé comme il est marque ci devant, colles ensemble de chaque coté faites y la monnoye du Prince que vous voulés avoir, puis faite le Cercle sur une table et les trois caractères de **Chaunta**, ensuite leve tous les Parchemains en haut et dites ces paroles par le trou de la serrure de votre chambre tenant la Baguette, **Chaunta, Ferala, Sadain, Si, Gluth, Temterans, Tagam, Seranna, Ferunt, Eritherem, Elibanoth, Nerohin.** dites ceci le soir et dormés pendant une heure sur votre lit ne songeant point aux Ecus, aulieu de ceux de parchemin vous on aurés de véritables, on met dans le cercle deux caractères de **Chaunta**, en haut à coté l'un de l'autre et l'autre en bas.

Pour entendre une musique agreable mettés dans un cercle le Caractère de **Klepoth** ou **Kepoth**, dites les onze paroles suivantes **Ador, Klepoth, Chelath, Migaroth, Cabot, Silma, Sirath, Sernchiel, Rotho, Maron, Collen,** et in continent après vous entendrés une musique agreable.

# APPENDIX 7. ITALIAN TEXT.[1]



# TABLE-TALKING;

DISCLOSURES OF

SATANIC WONDERS & PROPHETIC SIGNS.

A WORD FOR THE WISE.

BY THE REV. E. GILLSON, M. A.,
CURATE OF LYNCOMBE AND WIDCOMBE, BATH,
AUTHOR OF "LECTURES ON THE SECOND ADVENT," ETC.

Revised and Enlarged Edition.

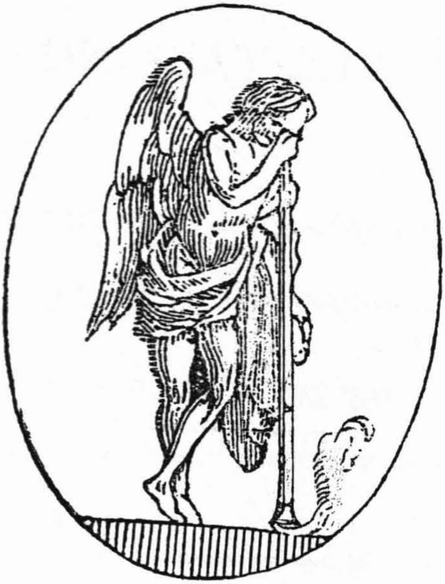
"Keep the munition, watch the way." – *Nahum* ii. 1.
"Thou shalt warn them from me." – *Ezekiel* xxxiii. 7.
"None of the wicked shall understand: but the wise shall understand." – *Daniel* xii. 10.

BATH: BINNS AND GOODWIN.
LONDON: LONGMAN AND CO.; HAMILTON AND CO.

**TEN THOUSAND.**

---

[1] Based on Bestetti. Note the false title page. Muzzi title reads: LA CLAVICOLA / DEL RE SALOMONE / TESORO DELLE SCIENZE OCCULTE. / CON MOLTI ALTRI SEGRETI / E PRINCIPALMENTE / LA CABALA DELLE FARFALLA VERDE / FIRENZE / AMATO MUZZI EDITORE / 1880. / Firenze, 1880 -- Stamperia Salani.



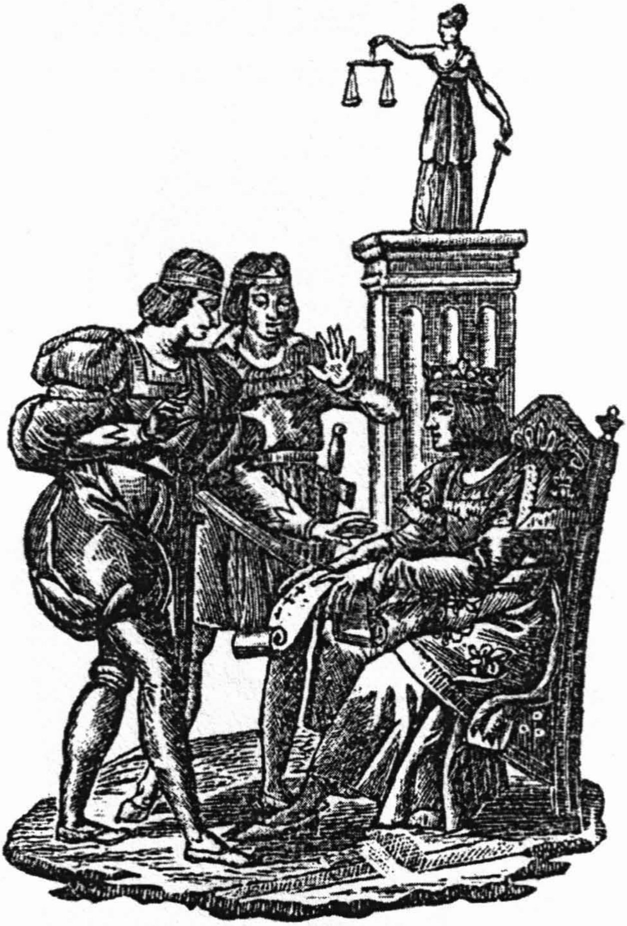
# LA VERA CLAVICOLA DEL RE SALOMONE

## TESORO DELLE SCIENZE OCCULTE

MILANO
PRESSO L'AGENZIA EUROPEA

[2]

**Tavola 1.**



SALOMONE
spiega come e quando si deve fare uso
delle sue Clavicole.

[4]

Proprietà letteraria dell'Editore.

Milano, Tip. Aut.-Edit.

[5]

## PREAMBOLO

Ricordati, o figlio Roboamo, che allorquando io, Salomone, ricevei da Dio la saggezza, e la conoscienza di tutte le cose, allora rispose Roboamo, d' onde vieni che io non ho lo stesso merito di Salomone mio padre, che ebbe la scienza di tutte le cose create, dall' angelo di Dio, Salomone rispose: ascolta la mia voce, figlio mio, che sentirai delle belle cose; una notte nel coricarmi, mormorando il Santo nome di Dio, domandava l'ineffibile conoscenza di tutte le cose; in allora l'angelo di Dio mi è apparso e mi disse: Salomone la tua preghiera non fu vana al cospetto di Dio, molto più che non domandavi, [6] a vivere molti anni, nè molte ricchezze, nè la rovina dei tuoi nemici, ma l'intelligenza di fare un buon giudizio, e per questo il Signore ti ha dato un cuor saggio, e molta intelligenza, che nessuno non ne ha mai avuto, e non ne avrà uguale dopo di te.

Conservando queste parole, e vedendo che io aveva tutte le scienze e conoscenze di tutte le creature[1] e cose celesti, di modo chè io conosco che tutte le scienze sono vane, e come non c' è alcun arte perfetta e costante, ho composto quest' opera, intitolata la Clavicola, nella quale io ho nascosti, e racchiusi tutti i segreti dell' arte magica, senza la quale non si può acquistare nè ottenere alcune di essi. Io ho descritta questa Clavicola per mezzo di cui si apriranno i tesori della scienza e dell' intelligenza dell' arte magica. [7]

Vedi dunque, figlio mio, e profitta dell'opera mia e fa che tutte le cose siano preparate come si deve. È perciò figlio mio, ch'io ti raccomando per la benedizione che tu attendi da me che ti faccia fare una cassetta d' ebano nella quale metterai la mia Clavicola, ed allorquando io passerò da questa vita all' altra, tu la farai mettere nel mio sepolcro, affinchè non possa giammai cadere nelle mani dell'iniquità, ciò venne eseguito come Salomone aveva ordinato. Finalmente dopo di essere stato lungo tempo sepolto, alcuni filosofi di Babilonia, fecero restaurare il Sepolcro per abbellirlo, e nel perforarlo fu rinvenuta questa cassetta, che fu presa ed aperta dai filosofi; ma nessuno di loro poteva comprendere alcuna cosa in occasione della sua oscurità, ad eccezione d'uno fra di essi, chiamato Jroë Greco [8] che si mise a pregare, e dimandare a Dio colle lagrime agli occhi, che gli accordasse la grazia di arrivare a questa scienza, affinchè col favore della sua assistenza, fosse degno di conoscere questa scienza[2] e i segreti di questa Clavicola.

All' istante l' Angelo del Signore gli apparve, e gli disse. Non ti meravigliare se i segreti di Salomone sono così nascosti, poichè il Signore ha voluto che questa scienza non cadesse mai nelle mani dell' inquità, e dell' impurità, così promettimi di non rivelare giammai ad alcuna creatura vivente ciò che io ti mostrerò, altrimenti i segreti saranno profanati, e non avranno alcun effetto.

---

[1] Reading *creazione.

[2] So Bestetti which is consistent with *Clavicula,* Ad.10862 fol 5v: "huius scientiae" Muzzi: questo mistero.

Ciò che Jroë promise, e tosto l' Angelo di Dio disparve, dicendogli: "Va e leggi la Clavicola, le parole che erano oscure ti saranno rivelate [9] e manifestate" Jroë fu sorpreso di gioja, scorgendo che era l' Angelo del Signore quindi rivedendo l' opera la trovò sì cambiata, che facilmente avrebbe potuto essere conosciuta da tutti, e come Jroë previde che quest' opera avrebbe potuto cadere nelle mani degli iniqui e degli ignorante, disse: "io scongiuro tutti quelli nelle mani dei quali cadranno questi segreti, per la potenza di Dio e per la sua sapienza che questo tesoro non cada mai nelle mani degl' iniqui, e non si manifesti a chi non è saggio e non ha timor di Dio."

Jroë racchiuse la Clavicola nella cassetta d' ebano. Le parole di quella Clavicola sono tali e quali si trovano descritte in questo libro.

Questo arcano di scienza fu vilipeso per secoli dai dispotici e grandi della terra Italiana, lo scopo dei [10] quali era di tenere i popoli nell'ignoranza, comechè nati e cresciuti essi stessi nel bigottismo superstizioso e nelle erronee credenze non avidi d'investigare il vero. Ora però l'epoca è venuta nella quale le nebbie dell' ignoranza abbiano ad essere diradate per far luogo alla luce della verità, da lungo tempo sospirata in cui è dato all' uomo la libertà di studiare e conoscere il fondamento di questa scienza veramente divina, perchè rivelata dall' Angelo di Dio, detta altrimenti occulta.

Nutro viva fiducia e faccio voti pel[1] bene dell' umanità che la stessa abbia da essere accuratamente studiata dai dotti e che questa nostra Italia possa contare delle persone versate nelle scienze occulte come le altre nazioni.

NOTA DELL' EDITORE.

---

[1] Reading "per le".

[11]

# LA VERA CLAVICOLA
DEL
# RE SALOMONE

## Qui comincia il *Sanctum Regum*[1]

dice il Re degli Spiriti o la Clavicola di Salomone, sapiente, negromante, ossia Rabino Ebreo, nella prima parte si contengono diverse disposizioni dei caratteri coi quali s'invocano le potenze, gli spiriti, o per meglio dire i diavoli, per fargli venire, quando vi pare e piace, chiascheduno secondo la loro potenza, e per costringerli ad accordare tutto quello che gli si dimanda, senza essere giammai molestati in modo alcuno, purchè d'essi pure dal canto loro siano contenti, perchè [12] questa sorte di creature non danno niente per niente.

Si troverà ancora nella prima parte i mezzi di rimandare questi spiriti, sia aerei, terrestri, marini, che infernali, come si vedrà e si potrà rimarcare coi mezzi che saranno insegnati.

Nella seconda parte s'insegnano i segreti naturali e sopranaturali, che si operano, per la potenza dei demoni, si troverà anche la maniera di servirsene, il tutto senza inganno.

Nella terza parte si troverà la chiave dell'opera col metodo di servirsene; ma avanti di entrare in materia, il fa d' uopo che vi istruisca dei caratteri seguenti.

## QUI COMINCIA LA CHIAVE DELL'OPERA.

Vi sono tre potenze, che sono Lucifer, Belsebuth, Astaroth, desegnerai te stesso, o farai desegnare i caratteri rappresentati nelle tavola prima qui contro, *Videas* [13] *et facies, crede mihi, nihil prae termittendum est,* vedete ed agite credetemi tutto, e di conseguenza non bisogna dimenticare niente.

Il fa duopo che tu porti i detti caratteri sopra di te, se sei maschio nella tasca dritta, *qui scribendus est proprio tuo sanguine,* o quello di una tartaruga di mare, ai due angoli d'innalto si metterà la prima lettera del tuo nome, ai due angoli di basso le prime lettere del nome di battesimo, se tu trovi più a proposito, inciderai queste lettere sopra un smeraldo, od un rubino, poichè l'uno e l'altro sono di gran simpatia agli spiriti, *particulariter cum solaribus qui sunt sapientissimi et per familiares etiam atque etiam meliores aliis.*

---

[1] Reading "Regnum" as is found throughout GG 1750. The Blocquel: Lille, ND edition of *Le Dragon Rouge ou L'Art de commander les Esprits Celestes* also reads "Sanctum Regum."

Se tu sei femmina le porterai dalla parte sinistra, entro le mammelle, come un reliquario, ed osservando continuamente tanto un sesso che l'altro di scrivere o fare iscrivere i detti caratteri, [14] in giorni ed ore di Marte, *fac obedias spiritibus, qui tibi obedient.*

Il preludio è spiegato, e si danno nel capitolo le spiegazioni degli spiriti che è necessariissimo d'esser letto, e ben notato, per avere l'intelligenza di quest'opera divina. Gli spiriti che sono potenti ed esaltati, servono i loro confidenti ed intimi amici, per il patto fatto, o da farsi col mezzo di certi caratteri alla volontà di Singambuth, o del suo segretario, *Caveas lector vel operator, ne tales spiritus te in promptu accipiant.*

Rabidanadas, del quale si dirà l'intelligenza e la perfetta conoscenza per chiamarlo, scongiurarlo e costringerlo, come si vedrà nella chiave, in seguito vi si dirà in qual maniera si devono fare i patti cogli spiriti che verranno ai caratteri e temperamenti di colui che vuole invocarli, si conosceranno difficilmente perchè *sic volo, sic jubeo, sic pro ratione voluntas,* le cose oscure e difficili, [15] sarebbero troppo chiare se fossero spiegate, *je ne dit pas pour moi, sed etiam per subjectus,*[1] *quia illud spectat rabidinadap il est,*[2] *faciendum est jussu illias.*[3]

Dopo che avrai offerto dell'incenso fino e [in]nafiato, "col proprio tuo cuore, sanguine," o con quello di un capretto maschio, "*cum invocatione spiritum orientalium*" nel suo luogo, "*ut illud sit hoc in opere inclusum minimo clarum in doctis,*" ed è certo, se tu vuoi prendere un poco di pena ed accortezza, "*hoc in promptis apperebit,*" vi sono che due sorta di patti, il tacito e la parente.[4]

Si conoscerà l'uno e l'altro, per poco che si voglia fare attenzione alla mia piccola opera, sappi nondimeno che vi sono diverse sorta di spiriti. Gli uni ingaggiano, e gli altri non ingaggiano, "*sive minime,*" quelli che ingaggiano sono quelli allorquando tu dai allo spirito [16] col quale fai patto qualche cosa del tuo proprio; che acciò bisogna stare in guardia,[5] "quia amicus fiet capitalis, fiet inimicus,"

a riguardo poi degli spiriti, gli uni sono superiori, e gli altri inferiori, "Titulus superiores sunt, Lucifero, Beelsebuth, Astaroth. Imperator principit come tres spiritus omnia possunt."

---

[1] Alibeck: subjectos.

[2] *Il est*: so Alibeck, Bestetti, and Muzzi. This is of course the French equivalent of Latin "id est" (i.e.).

[3] BL: illius.

[4] I.e. apparente.

[5] Instead of "che acciò bisogna stare in guardia," Muzzi reads "Per questa bisogna stare in guardia"

Li inferiori di Lucifero "sunt incolae Europae et Asiae qui obediunt Beelzebuth habitant Affricum, qui capiunt leges," Astaroth, abita l'America in dove ciascheduno di essi ne hanno due che comandano ai loro soggetti in tutto ciò che l'imperatore ha risoluto e deliberato di fare in tutto il mondo, *"et viceversa jubent quae sunt facienda"*.

Gli spiriti non compariscono sempre sotto le stesse sembianze, e non è che allorquando essi si sono sciolti delle materie segrete, "ab omnia materia," e per questo il fa d'uopo ch'essi imprestano un corpo per comparirci, e possono [17] prendere la forma e figura che loro pare e piace.

*"Caveas tamen ne' parescant"*[1] Lucifero comparisce "sub forma et figura pulcherrima pueri, quando irastur rubicandus apparet," nondimeno non c'è niente di mostruoso nella sua figura.

Beelzebuth comparve alcune volte sotto sembianze paurose, come anche in forma d'un vitello mostruoso, ovvero d'un caprone a lunga coda, "et tamen saepissime apparet sub figura, muscae" d'un' estrema grossezza e grandezza, "quando, irascitur vomit flumidas, et hurle sicut lupus.

Astaroth apparet, colore nigro et candido sub figura umana saepissime et aliquando sub figura asini".

Vedete que appresso i tre caratteri di Lucifero al disotto del suo cerchio, o pentacolo alla tavola seconda, pag. 22
quelli che seguono sono quelli di Beelsebuth, situati sotto del loro proprio cerchio, ed allorquando vorrai invocarli. [18]

Il fa d'uopo chiamarli coi loro caratteri marcati da essi stessi: e quando vuoi ottenere ed avere qualche cosa da essi, si invocheranno col metodo che verrà indicato nella terza parte, "Aliter, frustra, laborares." Discendiamo agli inferiori. Gli due inferiori di Lucifero, "Put Satanachia, et Agalierep" quelli di Beelsebuth sono, Tarchimach e Fleruty, i due di Astaroth, sono Sagathana, Nesbiros, vi sono ancora altri demoni che sono sotto il duce Syrach. Ve ne sono altri diciotto, i loro nomi sono tali:

Bechard 1. Frimost 2. Klepoth 3. Khil 4. Merfilde 5. Clistheret 6. Silcharde 7. Segal 8. Hicpacth 9. Humots 10. Frucissière 11. Guland 12. Surgat 13. Morail 14. Frutimière 15. Claunech 16. Musifin 17. Huictugaras 18. Vedete i loro caratteri nelle tavole 5, 6, 7, 8, 9. Qui appresso alle pagina 27

Vi sono ancora altri demoni, ma essendo privi di potenza, non ne parleremo. [19] La potenza dei diciotto spiriti, è questa:

1. Bèchard, ha la potenza nei venti, tempeste, fulmini, grandine e pioggia, sia di rospi o altre cose di questa specie, ecc.

---

[1] pavescant?

2. Frimost ha il potere sopra le donne e le figlie, e fa avere il godimento di esse.

3. Klepoth, fa vedere ogni sorta di danze.

4. Khil, può produrre delle scosse e tremiti di terra.

5. Merfilde ha il potere di trasportarvi in un istante ove vi pare e piace.

6. Clistheret fa vedere il giorno e la notte, quando lui piace.

7. Silcharde ha il potere di far vedere ogni sorta d'animali di qualunque natura essi siano.

8. Ségal fa avere ogni sorta di prodigi e destrezza, sia naturale che soprannaturale.

9. Hicpacth vi renderà una persona lontana in un istante. [20]

10. Humots ha il potere di recarti ogni sorta di libri che puoi desiderare.

11. Frucissière fa risuscitare i morti.

12. Guland ha il potere di eccitare e causare ogni sorta di malattie, ecc.

13. Surgat apre ogni sorta di serrature senza chiave.

14. Morail ha il potere di render le persone invisibili.

15. Frutimière ha l'abilità di prepararvi ogni sorta di festino.

16. Claunech ha il potere sopra i beni e le ricchezze, e può far trovare i tesori nascosti, e colui che fa patto con lui, gli può donare molte ricchezze, essendo amatissimo di Lucifero, ed è lui che gli somministra i denari "*obedias illi, et obedient*".

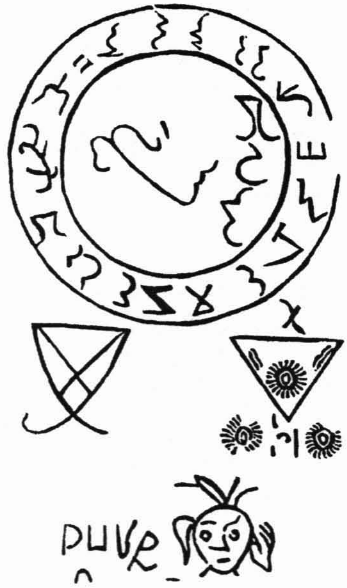
17. Musifin ha il potere sui grandi della terra; ed insegna loro tutto ciò che si passa nelle repubbliche e nei gabinetti dei suoi alleati.

18. Huictugaras eccita ad ognuno il [21] sonno o la veglia, ed altre sonnolenze, importune, sotto i due Satanachia e Satanacia, vi sono altri 54 spiriti, e sotto la potenza dei quali ve ne sono quattro, due principali, e gli altri sono semplici, i quattro sono:

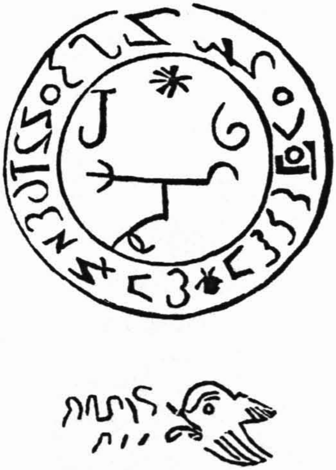
1. Sergutthy; 2. Heramael; 3. Trimasael; 4. Sustugriel.

Questi spiriti sono molto necessarj, sia dicendo, per tutto quello che si passa, poichè essi agiscono facilmente e prontamente, purchè essi pure siano contenti dell'operatore, cioè a dire di colui che desidera ottenere qualche cosa da essi. [22-23]

### Tavola 1.
### CARATTERI
### DI LUCIFERO

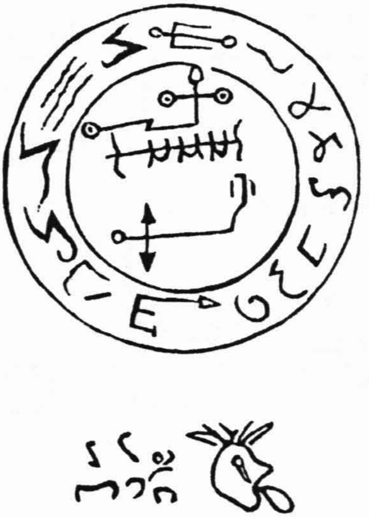


### Tavola 2.
### CARATTERI
### DI BEELZEBUTH



[24-25 bianco] [26]

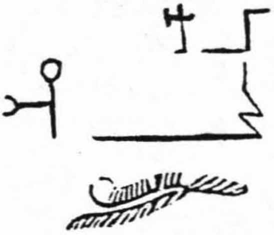
### Tavola 3.
### CARATTERI
### D'ASTAROTH



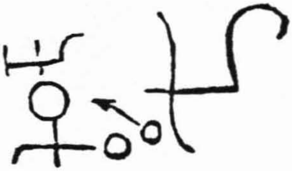
[27]

## Tavola 5.

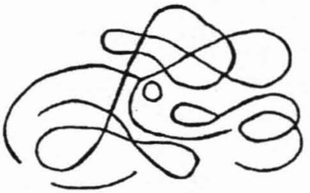
Marca di Béchard. 1



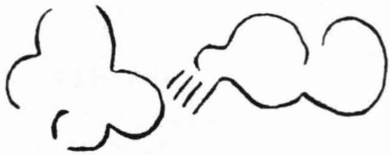
Marca di Frimost. 2



Marca di Klepoth. 3



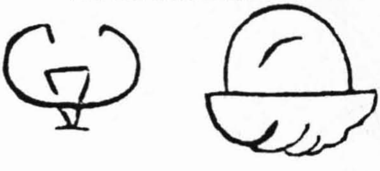
Marca di Khil. 4



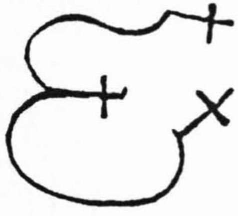
[28-29 bianco] [30]

## Tavola 6.

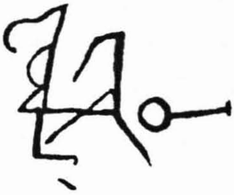
Marca di Merfilde. 5



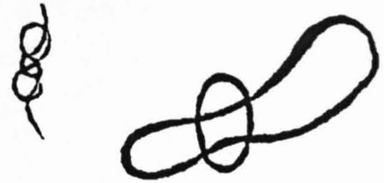
Marca di Clistheret. 6



Marca di Silcharde. 7

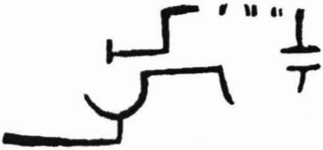


Marca di Segal. 8

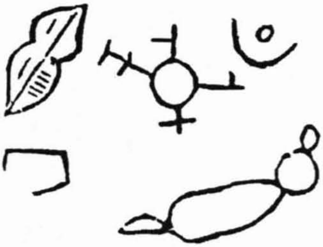


[31] **Tavola 7.**

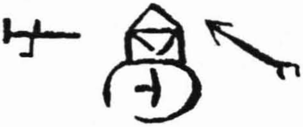
**Marca di Hicpacth. 9**



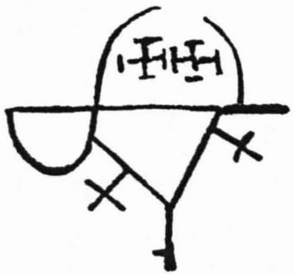
**Marca di Humots. 10**



**Marca di Frucissière. 11**

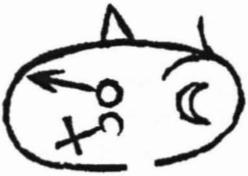


**Marca di Guland. 12**

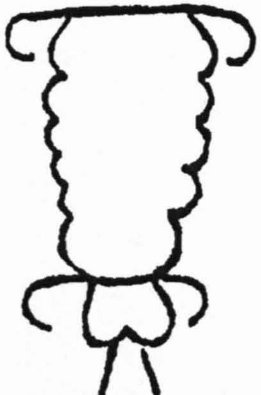


[32-33 bianco] [34] **Tavola 8.**

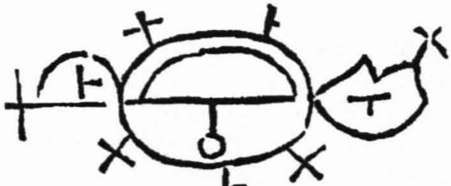
**Marca di Surgat. 13**



**Marca di Frutimière. 15**



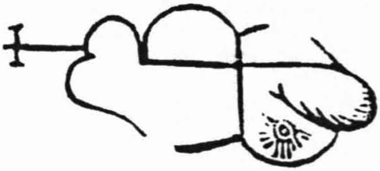
**Marca di Morail. 14**



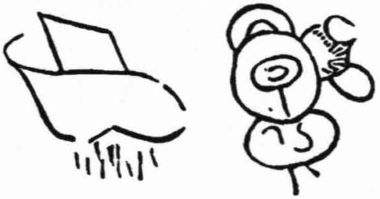
[35]

## Tavola 9.

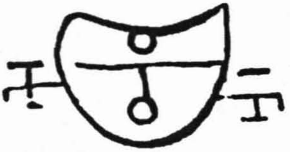
**Marca di Claunech. 16**



**Marca di Musifin. 17**



**Huictugaras. 18**



[36 bianco] [37]

## DELLA LORO POTENZA.

1. Serguthy ha il potere sopra le donne d'ogni età, purchè sia in buona occazione.

2. Hèramael insegna l'arte della medicina, e dà conoscenza di tutte le malattie colla loro intiera radicale guarigione, e fa conoscere ogni sorta di piante, il luogo ove d'esse vengono, e quando si debbono raccogliere colle loro veritiere composizioni, per venire ad una perfetta guarigione.

3. Trimasael insegna la chimica coi loro segreti, e dà il segreto per fare la vera polvere di produzione, che ha la forza di cambiare i metalli imperfetti, come per esempio il piombo, il ferro, il rame, in vero oro od argento, in vero sole o luna, secondo i suoi giuramenti, ecc., ecc, "*Modo sit contentus operatoris.*" [38]

4. Sustugriel insegna l'arte magica e procura degli Spiriti famigliari, e tutto quello che si desidera e fa avere delle mandragore.

Sotto di lui vi è Agalieraps e Tharithimal.

Elcogap, la sua potenza è sopra i viaggi per mare.

Sotto i due Nebirots ve ne sono altri due che sono Hael e Sergulath.

Hael insegna a scrivere ogni sorta di caratteri, e fa sull'istante parlare ogni sorta di lingue e dà spiegazione delle cose nascoste.

Sergulath offre i mezzi per agire con ogni sorta di speculazione, ed insegna le astuzie della guerra ed i mezzi per rompere[1] i nemici.

---

[1] Muzzi: vincere.

Ve ne sono altri che dipendono di Hael e di Sergulath, che hanno molto potere, e sono in numero di otto.
1. Proculo, 2. Haristum, 3. Brulefer, 4. Pentagnegni, 5. Aglasis, 6. Sidragosum, 7. Minosum, 8. Bucons. [39]

## DELLA LORO POTENZA.

1. Proculo favorisce il dono della profezia e fa predire l'avvenire.
2. Haristum ha il potere di fare camminare sopra carboni accesi e per mezzo alle fiamme senza bruciare nè sentire dolore alcuno.
3. Brulefer istruisce nell' astronomia e le cose celeste.
4. Pentagnony ha il potere di rendervi invisible e di farvi amare dei grandi della terra.
5. Aglasis ha il potere di distruggere tutti i vostri nemici.
6. Sidragosum fa ballare le figlie contra sua voglia.
7. Minosum fa guadagnare ad ogni sorte di giuoco.
8. Bucons ha il potere di mettere l'odio e la gelosia fra l'uno e l'altro sesso. Abbastanza si è parlato degli spiriti ora [40] parleremo delle scongiurazioni e la maniera di farli venire.

Il fa d'uopo osservare esattamente e dimenticare niente dei loro caratteri e del tempo che sarà segnato a suo luogo.

## PARTE TERZA DELLE SS.
## INVOCATIONI.

Heloy † Taut † Varaf † Panthéon † Homnocum † Elemiath † Serugeath † Agla † On † Tetragrammaton † Cafily †

Bisogna scrivere quest'invocatione sopra una pergamena vergine, coi caratteri che si fanno per gli spiriti dei quali si è parlato alla pagina 17, poiché di questo dipende tutti gli altri come suoi sudditi che li può costringere di venire e comparire suo malgrado perchè essendo egli molto amato di Lucifer. [41]

## ORAZIONE PREPARATORIA

Signore Iddio Adonay, che hai formato l'uomo del niente a tua immagine e rassomiglianza; indegno peccatore che io sono. Ti prego che ti degni benedire e santificare quest'acqua, affinchè essa sia giovevole al mio corpo ed anima e che tutti gli inganni sortano de me Signore Iddio onnipotente, ed ineffabile, che hai sortito il tuo popolo della terra dell'Egitto, e gli facesti passare il Mar Rosso a piedi asciutti, accordami di essere ben purificato con quest'acqua di tutti i miei peccati, affinchè posso comparire innocente avanti di te. *Amen.*

È necessario, d'aver un coltello od un temperino, una lancetta, o un bollino di acciajo nuovo, nel giorno ed ora † di Jupiter *zz*,[1] in luna crescente, ed essendo terminati, vi si dirà sopra l'orazione, o scongiurazione seguente, [42] la quale servirà anche, per il coltello, temperino e lancetta.

## SCONGIURAZIONE

Io ti scongiuro, o forma di ottensili N. per il Dio padre onnipotente, per la virtù del cielo e delle stelle predominante, per la virtù degli elementi delle pietre delle piante, e di tutti gli animali per la virtù delle tempeste, e dei venti, che tu ricevi una tale virtù che per te noi possiamo ottenere perfezione in tutte le cose, delle quali noi vogliamo arrivare, e che noi pretendiamo di fare senza male nè inganni, per il Dio creatore del Sole e degli Angioli *amen*, si recitano sopra i sette salmi e le parole sequenti, Dalmaley, Lamech, Cadat, Paneia, Velous, Merroè Lamideeh, Calidulechi, Anereton, Mitraton, Angeli purissimi siete i guardiani di questi utensili che sono necessarii a molte cose. [43]

## DEL COLTELLO

In giorni ed ora di Marte, in luna crescente, farete fare un coltello di acciajo nuovo, che sia d'una grossessa di potere tagliare il collo d'un capretto in un sol colpo, al quale gli farete un manico di legno, in giorno ed ora di Marte come sopra, e col bollino gli inciderete sul detto manico.

I carattere di Bechard figurati sulla tavola 5, pagina 27, e poi si dovrà fumicarlo, ed aspergerlo per servirsene a suo luogo nelle operazione.

## MODO D'ASPERGERE E FUMICARE

### Preghiera che si deve dire nell' aspergere

Nel nome di Dio immortale, che Dio ti asperge N. e ti purifica di tutti gli inganni, e di tutte le cattiverie e tu sarai più bianco della neve. *Amen.* [44]

Poi getterete dell' acqua benedetta dicendo: nel nome del Padre † del Figlio † e del Santo Spirito † *Amen.*

Questa asperzione serve per tutte le cose necessarie, come pure la fumicazione che segue.

Per fumicare, fa d'uopo servirsi d'un crogiolo, od altro recipiente nel quale si porrà del carbone acceso con fuoco acceso espressamente; e quando il tutto sarà bene acceso, si metterà degli arromi, per profumare tutto ciò che farà di bisogno secondo l'arte, dicendo la seguente preghiera.

---

[1] I.e. ♃

## Invocazione che si dirà fumicando.

Angiolo di Dio siate in nostro aiuto, e per voi la nostra opera si compisca **Zazay, Salmay, Dalmay, Angerecton, Ledrion, Amisor, Euchez, Or,**[1] Anges grandi, Adonay, siate qui mettetici, N. la virtù per ricevere, una tale forza, e [45] che per essa la nostra opera si compisca, nel nome del Padre † del Figlio † e dello Spirito Santo † *Amen.*

Dite sopra il Salmo seguente: "Judicium tuum regi da, et laudate Dominum omnes gentes."

## Della carta o pergamena vergine

La carta vergine si può fare in molte maniere ma ordinariamente, la si fa di pelle d' agnello o di capretto od altri animali vergini, prima de servirsene, la si asperge e suffumigia e se non si può prepararla, se ne compra una nuova scongiurandola ed aspergendola, fumicandola per tre volte, il coltello servirà per tagliare la vostra bacchetta e tutto ciò che sarà necessario.

Si ricordi che allorquando si farà il sacrificio, per la pergamena vergine, il fa d' uopo che tutti gli utensili generalmente siano sopra l' altare del sacrificio, [46] si preparerà pure un bastone di sambuco che non ha mai portato frutto, e si taglierà in un sol colpo, in giorno, ed ora di Mercurio, in luna crescente, e inciderete voi stesso col bollino, o la penna, o lancetta dell'arte, i caratteri de Frimost, disegnati sulla tavola quinta, pagina 27.

Poi preparerete un bastone di legno di pomo codogno, che non ha mai portato frutti, e che sia senza germe, e tagliandolo in giorno ed ora del sole (Domenica) sul quale inciderete voi stesso i caratteri di Klepoth, disegnati nella tavola quarta, pagina 27.[2]

Il tutto bene eseguito, direte la seguente preghiera sul bastone.

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[1] Compare *Clavicula*: Be ye present to aid me, and may my operation be accomplished through you; Lazay, Salmay, Dalmay, Adonai, Anereton, Cedrion, Cripon, Prion, Anaireton, Elion, Octinomon, Zevanion, Alazaion, Zideon, Agla, On, Yod He Vau He, Artor, Dinotor, holy angels of God; be present and infuse virtue into this parchment, so that it may obtain such power through you that all names or characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, who liveth and reigneth through all the ages. Amen.

[2] Muzzi also reads "pagina 27" at this point, however its numbering scheme is different. This is evidence more that Muzzi based his edition on Bestetti's.

## Preghiera.

O potentissimo e sapientissimo Adonay degnatevi benedire, sanctificare questo bastone, o verga, affinchè essa abbia [47] la virtù che gli si deve, per te, in dove il tuo nome è vivente per l' eternità dei secoli. *Amen.*

## Della lancetta.

Il fa d'uopo avere una lancetta nuova scongiurandola, come si è già detto del coltello, e bollino, la si farà in giorno di ed ora di Mercurio (Mercoledì) in crescente luna

## [Consacrazione della pergamena]

nel modo seguente, voi prenderete il vostro capretto e lo depositerete sopra di un piatto, di maniera che il collo torni in alto, affinchè sia più facile a tagliarlo; si prenda il coltello, e gli si taglia il collo in un sol colpo, prononciando il nome dello spirito che volete invocare.

Per esempio, voi direte io ti uccido nel nome, ed in onore di N. N. Questo s' intende in tutto ciò che si deve fare in generale e ricordatevi bene, e stare in guardia, di non dare due colpi, [48] ma che gli si tronca il capo in una sola volta. Lo scorticherete in seguito col coltello, e scorticandolo dite l'invocazione seguente

## Invocazione

Adonay, Dalmay, Lauday, Tretragrammaton [sic], Ancréton, Areton, e voi Santi angioli di Dio siate qui, e dateci a questa carta virtù efficace affinché essa sia giovevole come si deve, e che tutte le cose che sopra saranno scritte abbiano la loro perfezione,

in seguito che sarà scorticato, si prenda del sale fino, poi si stende la detta pelle, e si getta il sale sopra, e si faccia in maniera che si stende sopra la pelle, ma il fa d' uopo avere prima benedetto il sale come segue [49]

## Esorcismo del sale

Io ti esorciso creatura sale per il Dio dei Dei, ed il Signore dei Signori che tutti gli inganni sortano di te, e che tu mi serva per fare la carta vergine.

## Benedizione del sale.

Dio dei Dei, e Signore dei Signori, che ha creato il tutto dal nulla e che ha creato il sale per la salute umana, benedici e sanctificata questo sale, affinché tutte le cose che sono in questo cerchio, ricevano la virtù per ottenere l'effetto necessario che noi desideriamo. *Amen.*

Questo qui eseguito, si mette la pelle salata ai raggi del sole, per lo spazio d'un giorno, e si procuri un vaso di terra verniciato all'intorno, del quale si scriva colla penna e l'inchiostro dell'arte [50] i caratteri de Khil, designati nella tavola quinta, si mette in seguito nel vaso della calce viva, e dell'acqua esorcisata, e mentre che ella si scioglie, ponete la pelle del capretto dentro e lasciandola fino quando si lasci il pelo da solo.

## Dell'aspersione dell'acqua.

Signore, Iddio Padre onnipotente, mio riposo e mia vita, ajutatemi padre santo, perchè io spero in voi, Dio d'Abramo, Dio d'Isacco, Dio di Giacobbe, Dio degli Angioli, Dio degli Arcangioli e Profeti, creatore di tutto. Io ti prego umilmente per l'invocazione del tuo nome, quantunque io sia indegno d'invocarlo, che benedisca e consacri quest'acqua, affinché in qualunque parte ch'essa sia sparsa, riporti la salute dei nostri corpi, per tè santissimo Adonay d'onde il tuo regno è senza fine.

In seguito che la vostra pelle sarà [51] fatta, cioè a dire, che il pelo cadrà da sè nel toccarlo con un dito, si levi dal vaso e lo si speli col coltello di legno sopra del quale si diranno le parole sequenti: Santissimo Adonay include in questo legno una tale virtù, per pulire questa carta, per il tuo santo nome, Agason. *Amen.*

Fatto questo, la pelle essendo polita, la si stenda sopra un pezzo di tavola nuova, ed all'intorno gli si metta delle pietre che devono esser prese lungo le sponde d'un'acqua corrente, sopra delle quali si dirà la preghiera seguente.

## ORAZIONE.

Adonay, Dio fortissimo e potentissimo, date a questo pietre, che esse possono stendere questa pelle, e levando da essa tutti gl'inganni, affinché per la tua potenza essa ritenga la virtù che noi desideriamo. *Amen.* [52]

La si lasci diseccare al sole, ed avanti d'abbandonarla, si dica l'orazione seguente.

## ORAZIONE.

Je Agla Jod hen he Emmanuel, siate i guardiani di questa carta o pelle, affinché non possa entrare alcun fantasma in essa.

Questa preghiera finita, la si lasci all'aria fino a quando essa sia diseccata.

*Nota.* Il luogo dev'essere ben pulito, e la si asperga con queste sante parole:

Nel nome di Dio immortale, Iddio ti asperga e ti pulisca di tutti gl'inganni e di tutte le cattiverie, e tu sarai più bianca che la neve. *Amen.*

Allorquando essa sarà secca, la si leva della tavola, la si benedisca, suffomiga, ed aspergerla, e conservarla per l' uso. Si faccia attenzione però che non sia veduta da alcuna donna, principalmente [53] quando hanno il loro mestruo perchè perderebbe la sua virtù. Il fa d'uopo che colui che fa questa carta, sia casto. E gli si faccia dire sopra una messa della natività. Notando che tutti gli utensili, generalmente debbono essere sopra l'altare.

## Dell'aspersione.

Voi farete un'aspersorio con menta, majorana e rosmerino, o si attaccheranno con filo filato da una giovine vergine, il quale servirà in tutte l'operazioni. Lo si farà in giorno ed ore di Mercurio, in luna crescente.

## Dei profumi.

Per i quali servirsene si deve del legno di aloè, d'incenso e macis; in quanto al macis se ne servirà per profumare il cerchio, e gli altri per tutte le altre operazioni, [54] e sopra i detti profumi si dirà l'orazione seguente:

## ORAZIONE PEI PROFUMI.

Dio d'Abramo, Dio d'Isacco, Dio de Giacobbe, Dio dei nostri padri, benedite questa carta ed aumentate la forza di questi odori, affinché ricevano in essi la virtù di trarre gli spiriti ch'io invocherò e che tutti gl'inganni sortano di essa, per te santissimo principe Adonay, che regna senza fine. *Amen.*

## Benedizione dei profumi odorosi.

Degnatevi Signore, benedire e santificare questi profumi, affinché siano un rimedio salutare e che ci apportino la salute sui nostri corpi ed alle nostre anime, col tuo santo ajuto, Signore Adonay, Dio che regna per secoli infiniti. *Amen.* [55]

## Della penna.

Si preparerà una penna nuova che aspergerete e fumigarete come le altre cose, ed allorquando la temperate, dite le seguenti parole, tenendola in mano.

Ababaley, Samoy, Escavor, Adonay.

Levate da questa penna tutti gl'inganni, e fatte ch'essa ritenga efficacia e virtù per tutte le cose necessarie che servir debbono in quest'arte, ed in tutte le operazioni e caratteri, e scongiurazioni. *Amen.*

## Del calamaio e l'inchiostro.

Comprerete un calamajo in giorno ed ora di Mercurio, ed all'istess'ora scriverete all'intorno i nomi di Dio che seguono:

Jod, He, Va, Hemitreton, Jod, Cados, Eloym, Sabaoth, in seguito metterete [56] dell'inchiostro nuovo, dopo d'averlo esorcizato nel modo seguente:

Io t'esorciso, creatura inchiostro, per Anston, Cerreton, Stimulator, Adonay, e per il nome di colui, che d'una sola parola ha creato il tutto, affinché tu mi assista in quest'opera, e possa terminare la mia intrapresa col permesso di Dio che regna senza fine per tutti i secoli del secoli. *Amen.*

## Benedizione dell'inchiostro.

Signore Iddio onnipotente, che regge tutte le creature, che regna durante tutta 1'eternità e che opera delle cose maravigliose sopra le creature, datemi la grazia del Santo Spirito, e questo inchiostro beneditelo † e santificatelo †, e dategli una forza tutta particolare, affinché tutto quello che desideriamo di fare e scrivere, con questo possa riuscire per te santissimo principe Adonay. *Amen.* [57]

In seguito si asperge e suffomica, e si esorcisa. Il fa d'uopo colui che vuole operare osservi che allorquando avrà bene preparato ogni cosa e non tralasciando nulla, bisogna che lui stesso si prepari nel modo seguente:

Si deve digiunare per tre giorni di seguito, rigorosamente quanto più potrà, astenendosi delle compagnie ed altre conversazioni, particolarmente le donne, al mattino nell'alzarsi dal letto si lavi le mani, il viso pronunciando l'orazione seguente:

## ORAZIONE PREPARATORIA.

Signore Iddio Adonay, che dal niente hai formato l'uomo a tua immagine e somiglianza io indegno peccatore, ti prego che tu degni benedire †, santificare quest'acqua affinché essa sia salutare [al mio corpo],[1] e la mia anima, e che tutti gl'inganni escono da me, Signore Iddio onnipotente [58] ed ineffabile, che hai sortito il tuo populo della terra d'Egitto, e l'hai fatto passare il Mar Rosso a piedi asciutti, accordami la grazia di esser lavato con quest'acqua di tutt' i miei peccati, affinché io comparisca innocente d'avanti di te. *Amen.*

### Avviso.

Quest'acqua dev'essere di quella già esorcisata, come si è già detto, e gli metterai della calce, in seguito vi asciugherete le mani ed il viso con un pannolino bianco e pulito, e sappiate che è necessario d' astenersi per tre giorni di peccare sopratutto mortalmente per quanto l'umana fragilità lo permette, e principalmente si deve essere casti almeno per tre giorni, ed applicar si deve allo studio del libro, poichè egli è certo che se tu prendi un poco di cura, tu lo comprenderai facilmente, quantunque [59] io non l'abbia analizzato parola per parola, affinché non divenga volgare, poichè le margherite non sono per i [porci][2] ma bensì per quelli che sapranno fare la salute delle loro anime e dei loro corpi, e si osservi di conservare una scrupolosa secretezza, pel[3] timore che non vadi a vuoto, ora dunque, per pervenire il fa d'uopo leggerlo e rileggerlo, fin quando tu l'intendi bene, poiché basta che il tutto sia rinfermato in questo piccolo libro, applicati dunque all'invocazione, per timore che non ti manchi la memoria nel tempo dell'operazione, e che tu abbia la pratica col recitare ogni giorno, più volte al giorno, l'orazione che segue, una prima, due volte all'ora di terza, tre volte all'ora di sesta e quattro volte all'ora di nona, cinque volte all'ora di vespro, e sei avanti di coricarsi. Si osservi che quest'ore sono plenetarie ed ineguali. Prima la si prende al levar del sole, terza tre ore dopo, [60] sesta alla metà dei giorno, nona ai tre quarti del giorno, e vespro alla fine del giorno, con ciò si deve regolare.

### Orazione.

Astrachios, Asach, Asarca, Abedumabal, Silat, Anabotas, Jesubilin, Scigin, Geneon, Domol, Signore Iddio, che siete sopra i cieli e che riguardate negli abissi. Io prego che tu degni d'accordarmi il potere, per concepire nel mio spirito ed eseguire tutto ciò che desidero di fare, e d'onde voglio venire allo scopo mediante il tuo aiuto, Dio onnipotente che vive e regna per tutt'i secoli de'secoli. *Amen.*

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[1] So Alibeck.

[2] Bestetti has an elipsis at this point, marked with "...", but Mutti reads "porci".

[3] Reading per.

Il fin qui detto, ben eseguito, non resta più che a seguire le vostre invocazioni, e fare i caratteri, e per questo agirete come segue:

In giorno ed ora di Marte (Martedì), in luna crescente alla prim'ora del giorno, [61] che è un quarto d'ora avanti il levare del sole, preparerete un pezzo di pergamena vergine, della quale si è già parlato, e si faranno su d'essa tutti i caratteri e le invocazioni degli spiriti che volete invocare, così dunque in giorno ed ora di Marte, voi attaccherete il piccolo dito della mano sinistra, cioè il mignolo, che e il dito di mercurio, con filo filato d'una giovine vergine, e farete uscire un poco di sangue colla lancetta dell'arte, col quale farete i caratteri Scirlin, come si è detto nel principio di quest'opera, poi scrivete sopra la sue invocazione, che è la seguente:

## INVOCATIONE A CLAUNECH.[1]

Helon † Taul † Varf † Pan † Heon † Homonoreum † Clemial † Serugeath † Agla † Tetragrammaton † Casoly †.

Vedete il loro carattere alla tavola 9, pag. 35. [62]

Bisogna scrivere la prima lettera del tuo nome a destra, e quello del tuo cognome a sinistra, poi chiamerai lo spirito Aglasis che è d'un carattere vivo e pronto a rendere servizio, questo qui fa avere la forza ed il potere sopra gli altri spiriti, sotto poi al vostro nome, farete il carattere dello spirito che voi desiderate di far venire, e bruciando dell'incenso in loro onore, e scrivendo la scongiurazione diretta allo spirito che avete in vista d'invocare per comparirvi, bruciando sempre dell'incenso in loro onore.

## Scongiurazione a Lucifero.

Lucifero † Ouyar † Chameron † Aliseon † Mandousin † Premy † Oriet † Naydrus † Esmony † Eparineson † Estiot † Dumoston † Danochar † Casmiel † Havras † Fabelleronthon † Sodirno † Peatham † *venite* Lucifer †. *Amen.* [63]

## Scongiurazione a Beelzebuth.

Beelzebuth, † Lucifer † Madilon † Solymo † Saroy † Theu † Ameclo † Segrael † Praredum † Adricanorum † Martiro † Timo † Cameron † Phorsy † Dumaso † Elivisa † Alphrois † Fubentronty † *venite* Beelzebuth. *Amen.*

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[1] Alibeck: Scirlin.

### Scongiurazione a Astaroth.

Astaroth † Ador † Cameso † Valuerituf † Mareso † Lodir † Cadomir † Aluiel † Calniso † Tely † Pleorim † Viordy † Cureviorbas † Caron † Vesturiel † Vulnavij † Benez † meus Calmiron † Noard † Nisa Chenibranbo Calvodium † Brazo † Tabrasol † *venite* Astaroth. † *Amen.*

Dopo d'aver letto per sette volte la scongiurazione suddetta, la quale è diretta ad uno degli spiriti superiori, subito lo [64] spirito comparirà per servirvi in tutto quello che volete.

*Nota.* Il fa d'uopo scrivere la detta scongiurazione sopra la pergamena vergine avanti d'invocare lo spirito, ed essendo stato soddisfatto lo licenzierete nel modo seguente:

## MODO DI LICENZIARE LO SPIRITO.

Ite in pace ad loca vestra et pax sit inter vos reditari[1] ad mecum vos invocavero, in nomine Patris † et Filii † et Spiritus Sancti † *Amen.*

### Scongiurazione agli Spiriti inferiori.

O Surmy[2] † Delmusan † Atalsloym † Charusihoa † Melany † Liamintho † Colehon † Paron † Madoin † Merloy † Bulerator † Donmeo † Hone † Peloym † Ibasil † Meon † Alymdrictels † Person † Crisolsay † Lemon Sesle Nidar [65] † Horiel Peunt † Halmon † Asophiel † Ilnostréon † Baniel † Vermias † Eslevor † Noelma † Dorsamot † Lhavala † Omot † Frangam † Beldor † Dragin † *Venite* N. N. indove si è messe le due enne, si metterà il nome dello spirito che si vuol fare venire, e vi comparirà e vi accorderà tutto quello che desiderate, dopo di che lo licenzierete colle parole seguenti:

## MODO DI LICENZIARLO.

Andate in pace N. N. Ritornate alla vostra dimora, che la pace sia con voi, Voglio che venite tutte le volte che io vi chiamerò nel nome del Padre † del Figlio † e del Santo Spirito † *Amen.* Appresso si brucia la pergamena dove è scritto i caratteri, atteso che può servire una sola volta. [66]

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[1] This is clearly a mistake for "redituri". Since this is correct in Alibeck, it is another indication that Blocquel, Bestetti, and Muzzi are derivative.

[2] Probably a mistake for Osurmy, given the consistent use of drop caps followed by another upper case letter in Alibeck.

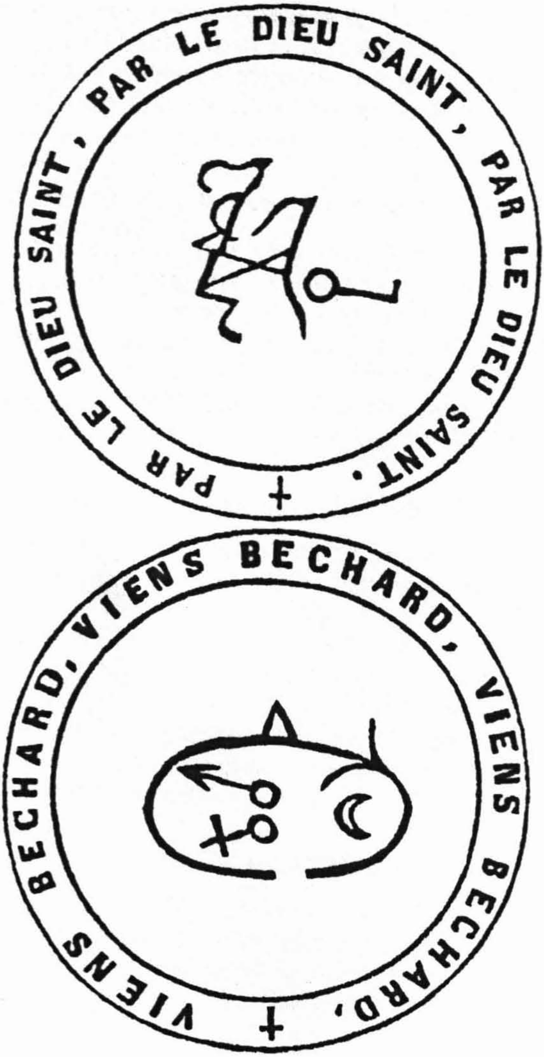
## Altra scongiurazione.

Io ti scongiuro N. N. pel il gran Dio vivente, sovrano creatore di tutte le cose che tu abbia a comparirmi in forma umana bella ed aggradevole senza rumore e timore per rispondermi giusto a tutte le interrogazioni che ti farò, io ti scongiuro per la virtù di questi santi e sacrati nomi.

## Altra scongiurazione per il giorno di giovedi' a Silcharde.

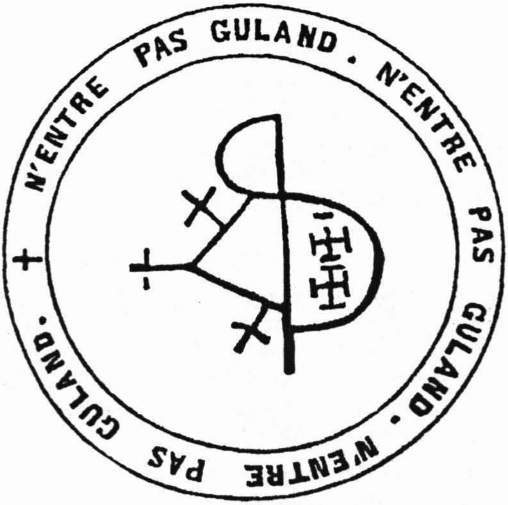
Quest'esperienza si fa di notte dalle tre ore alle quattro, in detta ora invocato, egli vi comparirà in forma e sembianza di re, prima di licenziarlo gli si deve dare un pezzetto di pane acciò parta contento questo spirito, rende l'uomo felice, come anche per trovare i tesori nascosti, per invocarlo si fa un cerchio con carbone scrivendo all'intorno queste parole: par Dieu Saint, par le Dieu Saint. Vedete alla tavola 10, pag. 68. [67 bianco] [68]

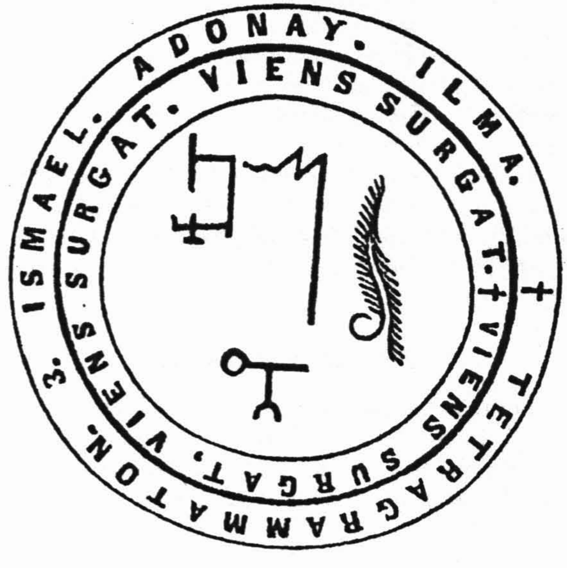
**Tavola 10.**


+ PAR LE DIEU SAINT, PAR LE DIEU SAINT, PAR LE DIEU SAINT.
+ VIENS BECHARD, VIENS BECHARD, VIENS BECHARD,

[69]

## Tavola 11.


N'ENTRE PAS GULAND. N'ENTRE PAS GULAND. N'ENTRE PAS GULAND.


ADONAY. ILMA. TETRAGRAMMATON. 3. ISMAEL.
VIENS SURGAT. VIENS SURGAT. VIENS SURGAT, VIENS SURGAT.

[70 bianco] [71]

## Scongiurazione.

Il ti scongiuro Silcharde per l'immagine e rassomiglianza di G. C.[1] nostro Signore che per la sua Morte e passione, che ha ricomperato il genere umano, e volle per la sua provvidenza che tu sii qui presente, io ti comando per tutt'i i raggi del sole, Agis, io ti giuro e ti costringo per il suo santo nome e per colui che ha camminato sopra gli Aspi e che ha schacciato i leoni ed i dragoni, che tu mi obedisca ai miei comandi senza alcun potere di nuocere nè al corpo, nè all' anima nè in qualunque siasi parte.

## Per il venerdì a Becchard.

Questa esperienza si fa di notte, di poi le undici infino alle dodici, quando comparve, gli si darà una noce. Si faccia un [72] cerchio come si è detto sopra, scrivendo nel cerchio viene Becchard, viene Becchard viene Becchard, vedete alla tavola 10, pag. 68.

## Scongiurazione.

Io ti scongiuro Becchard e ti costringo di venire a me, io ti scongiuro di nuovo per il santissimo nome de Dio, Eloy, Adonax [sic], Eloy, Agla, Samalabactany che sono scritti in ebreo, greco e latino, per tutti i sacramenti, per tutti i nomi scritti in questo libro e per colui che ti ha scacciato dall'alto dei Cieli, io ti scongiuro e comando per la virtù della Santissima Eucharestia che ha riscattato gli uomini dal loro peccato, che senza ritardo alcuno tu venga per far tutto quello che io voglio senza lezione alcuna nè al corpo, nè all' anima, nè a quelli che sono con me. [73]

## Per il sabato a Guland.

Quest'operazione si fa di notte dopo le undici fino alle dodici, appene comparso gli darete del pane bruciato e dimandandogli tutto ciò che vi piacerà, vi obbedirà sul momento. Si scriverà all'intorno del cerchio non entra Guland, non entra Guland, non entra Guland, Vedete la tavola 11, pag. 69.

## Scongiurazione.

Io ti scongiuro Guland nel nome di Beelzebuth e di Astaroth, e nel nome di tutti gli altri spiriti che tu venga verso di me, viene dunque a me che tel comando nel nome della SS. Trinità, vieni senza farmi alcun male, nè al corpo, nè all'anima, nè a cosa alcuna che me serve,[1] ti comando di venire senza ritardo, o che tu mi mandi un'altro spirito che [74] abbia lo stesso potere di te per obbedire ai miei comandi e che sia sommesso alla mia volontà e non possa partire se prima non ha fatto tutto quello che io gli comanderò.

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[1] I.e. Gesú Cristo (Jesus Christ).

## PER LA DOMENICA A SURGAT.

Quest'esperimento si fa di notte dalle undici fino alla una dopo mezzanotte, vi dimanderà un pelo della testa, ce ne darete uno solo che lo prenderà e per trovare e rilevare i tesori nascosti e tutto ciò che volete, si scriverà all'intorno del cerchio, Tetragrammaton, Ismael, Adonay, Ilma, e nel mezzo del cerchio viene Surgat, viene Surgat, viene Surgat, vedete la tavola 11, pag. 69.

### Scongiurazione.

Io ti scongiuro, Surgat, per tutti i nomi scritti in questo libro che al più [75] presto tu sii qui pronto per obbedirmi o che mi mandi un altro spirito tuo suddito che mi porti una pietra, la quale portandola indosso, mi renda invisibile, ti scongiuro che tu sii sommesso in Colui che mi manderai per adempiere alla mia volontà in tutto quello che comanderò[2] senza nuocermi in modo alcuno e che tu sappi recarmi tutto quello che ho bisogno.

Allorquando avete ottenuto dallo spirito tutto quello che avete di bisogno, lo licenzierete nel modo seguente: Andate in pace, ritornate alla vostra dimora, e siate pronto di venire ai miei comandi tutte le volte che vi chiamerò e la pace sia sempre con noi. [76 bianco]

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[1] GH 1760: "... viens sans me faire aucun mal, sans léson, tant de mon corps que de mon âme, sans me faire tort de mes livres, ni d'aucune chose dont je me sers." (come without causing any harm to me, without injury either to body or soul, and without causing any damage to my books or anything else that I use.)

[2] GH 1760, p. 43: "je te conjure que tu te trouves soumis à celui que tu m'enverras, ou ceux que tu m'auras envoyé, à faire et accomplir ma volonté, et tout ce que je commanderai"

[77]

# SEGRETI

## MAGICI E SORPRENDENTI

### [1.] PER AVERE RISPOSTA DELL'ANGELO URIEL.

Per riuscire in quest'operazione, il fa d'uopo colui che vuole fare lo sperimento, osservi esattamente quanto segue.

Si faccia scelta d'una stanza che non sia stata frequentata da donne impure, almeno di poi nove giorni, che sia un luogo ben netto, polito ed incensato, come si è già detto per le altre operazioni, [78] avendo nella detta stanza siavi un tavolino coperto con una salvietta bianca, posando sopra una bottiglia di vetro nuova, riempita d'acqua di fontana ed attingerla, l'operatore stesso un momento prima dell'operazione, tre candele di cera vergine, miste con grasso umano, un pezzo di pergamena vergine, una penna di corvo preparata per scrivere, un calamajo di porcellana nuovo con inchiostro, un piccolo fucile pronto per fare fuoco, un ragazzo di buoni costumi e decentemente vestito, il quale si metti vicino al tavolino, una delle tre candele sia messa di dietro da lui, ficcare la candela in un grosso ago nuovo un poco distante dalla bottiglia. Le altre due candele si mettono, una a destra e l'altra a sinistra, ficcate anche queste in due aghi grossi, mentre che si dispone si diranno le parole seguenti:

Gabamiah, Adonay, Agla, "Domine Deus virtutem[1] adjuva nos. La pergamena [79] deve essere a destra della bottiglia, la penna e il calamajo a sinistra. Prima d' incominciare l'operazione, si fermi la finestra, la porta, e spari il fucile e poi si accenda le tre candele.

Il ragazzo si porrà in ginocchione, di modo che possa guardare nella bottiglia, colla testa scoperta e le mani giunte, poi dirigente dell' operazione, gli comanderà di guardare fisso nella bottiglia, accostandogli l' orecchio destro, e con voce chiara, e distinta, dirà la scongiurazione seguente:

Uriel, Seraph, Josata Ablati, Agla, Caila. Io ti prego, e ti scongiuro, per le quattro parole che Dio disse al suo servitore Mosè.

Josata, Ablati, Agla, Caila, e per i nuovi celi che tu abiti, e per la castità di questo ragazzo che è avanti di tè, che senza alcun ritardo, tu comparisca visibile in questa bottiglia, per dirmi la verità di quello che io desidero sapere, [80] senza simulazione, che dopo ti congederò in pace e buona amicizia, in nome del santissimo Adanay [sic]! In seguito a questa scongiurazione si domanda al ragazzo se vede qualche cosa nella bottiglia, se risponde che vede un angiolo, od altra cosa, il direttore dell'operazione dirà con voce affabile, felice spirito, siate il ben venuto, io vi scongiuro di nuovo nel nome del santissimo Adanay, di darmi un pronto schiarimento sopra, ecc., ecc.

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[1] Alibeck: virtutum.

E se per ragione, a noi incognite, non lo vuolete fare con viva voce, io vi scongiuro nel nome del santissimo, Adanaim[1] che lo scrivete entro questa notte sopra questa pergamena vergine, oppure di rivelarmelo la notte prossima, nel mio sonno. Se lo Spirito risponderà ciò che gli si dimanda, lo si udirà rispettosamente, e se non risponde dopo d'avergli fatte le medesime dimande per tre volte, si spegnono le candele e si esca della [81] stanza, fermando[2] la porta, ed all'indomani si ritorni, e si troverà quello che si desidera scritto sopra la pergamena vergine, se non è stato però rivelato in sonno.

## [2.] MODO D'INDOVINARE COL MEZZO D'UN UOVO.

Quest'operazione è per sapere ciò che gli deve accadere ad una persona presente all'operazione. Si prenda un uovo fresco, si rompe e si leva il germe col bianco. Si riempisca un bicchiere d'acqua polita, vi si metta dentro nell'acqua il bianco col germe. Si lasci per due minuti, poi coll'indice si muova l'acqua, si lasci riposare un istante, poi si guardi a traverso al bicchiere e si vedrà i segni di ciò che si vuole. Se un giovine vuol sapere se una giovine è vergine, se è vergine, il germe resterà nello stato normale, e se non è vergine cadrà al fondo. [82]

## [3.] PER VEDERE GLI SPIRITI NELL'ARIA.

Si prenda la cervella d'un gallo, della polvere d'un sepolcro d'un uomo morto, cioè la terra che tocca il feretro, olio di noce, cera vergine; si faccia un composto tutt'assieme che s'invelopperà in un pezzetto di pergamena sopra del quale saranno descritti i caratteri di Frimost, Klepoth, vedete alla tavola 3 [sic 5], pag. 27. Si bruci il tutto e vedrete delle cose prodigiose, ma questo qui dev'essere praticato da persone che non hanno paura di niente.

## [4.] PER FARE VENIRE TRE DAMIGELLE O TRE GIOVINOTTI NELLA VOSTRA STANZA DOPO CENA.

Per tre giorni non si deve mangiare carne nè cibi grassi, il quarto giorno [83] voi stesso polirete la vostra stanza subito appena alzato da letto, il tutto a digiuno, e si faccia in modo di non lasciar entrare nissuno nella stanza per tutta la giornata, e che non vi sia niente appeso al muro, nè abiti, nè cappello, nè gabbie d'uccelli, nè tende alle finestre, nè al letto, e sopratutto si metta lenzuoli bianchi di bucato net letto.

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[1] Alibeck, Blocquel, Muzzi: Adonay.

[2] Note this is a Frenchism for "chiudere"

## CERIMONIA.

Dopo cena va secretamente alla stanza preparata, accendi buon fuoco, metti una salvietta bianca e polita sul tavolo, tre sedie all'intorno del tavolino davanti alle sedie sul tavolino, tre pani di frumento e tre bicchieri d'acqua chiara e fresca, poi si metti una poltrona o sedia a canto al tuo letto, poi anderai a letto dicendo le parole seguenti. [84]

## SCONGIURAZIONE.

"Besticium consolatio veni ad me vertui Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omniestra principiem da montem et inimicos meos ô prostantis vobis et mihi dantesque passium fieri suicibus."

Le tre persone essendo venute si sederanno vicino al fuoco bevendo e mangiando, poi ringrazieranno colui o quella che gli ha ricevuti, poichè se è un uomo che fa la cerimonia, verrà tre damigelle, e se è una donna, verrà tre signori, le tre persone tireranno alla sorti fra di loro per sapere chi di esse deve restare presso di tè, essa si sederà nella poltrona o sedia che l'avrai preparata vicino al tuo letto e resterà a favellare con tè fino a mezzanotte. A quest'ora essa se ne andrà colle sue [85] compagne senza che vi sia bisogno di licenziarle, riguardo alle altre due, esse si terranno vicino al fuoco, mentreche l'altra sarà con tè a parlare, indove la potrai interrogare sopra quell'arte o scienza o cose che tu vorai, essa ti darà subito risposta positiva, tu puoi dimandargle anche se essa sa qualche tesoro nascosto, indove t'insegnerà il luogo e l'ora opportuna per prenderlo ed anche si troverà essa stessa colle sue compagne per difenderti degli spiriti infernali che potrebbero essere in possesso del tesoro, e partendo da tè ti darà un anello il quale ti renderà fortunato al giuoco portandolo al dito, e se lo metti al dito d'una giovine, ne potrai fare la tua sposa.

*Nota.* Che tu devi lasciare la finestra aperta affinché possano entrare e potrai ripetere quest'operazione tutte le volte che vuoi farle venire. [86]

## [5.] PER FARE VENIRE UNA DONNA A TROVARTI QUANTUNQUE TO SIA IN OPPOSIZIONE, SPERIENZA D'UNA FORZA MARAVIGLIOSA DELLE INTELLIGENZE SUPERIORE.

Il fa d'uopo osservare in luna crescente una stella entro le undici e le dodici della notte, ma prima si faccia quanto segue.

Si prenda un pezzetto di pergamena vergine, si tagli rotondo della grandezza d'un cinque franchi[1] d'argento,

d'una parte si scriva sopra il nome della persona che si deve far venire, e dall'altra parte queste parole: Melchiael, Bareschas, poi si metta la pergamena per terra, il piede destro sopra, ed il ginocchio sinistro piegato a terra, il nome della persona toccherà la terra, e riguardando la più brillante stella, e tenendo nella mano destra una candela [87] di cera bianca che possa durare un'ora, dicendo la salutazione seguente.

## SALUTAZIONE E SCONGIURAZIONE.

Io ti saluto e scongiuro o bella luna e bella stella, brillante lume che tengo in mano, per l'aria che è in me, per la terra che io premo, io vi scongiuro per tutti i nomi degli spiriti e principi che pressiedono in voi, e per il nome ineffabile ON, che ha tutto creato per tè, bell' angiolo Gabriele, col principe Mercurio, Michiael e Michidael, io di nuovo vi scongiuro per tutti i nomi divini di Dio che mandate a possedere, tormentare, lavorare il corpo, lo spirito, l'anima, i cinque sensi di natura di N., d'onde il nome è qui scritto, dimodochè ella venga verso di me per aderire alle mie voglie e che essa non abbia amicizia al mondo che per me N., e fintanto che esse avrà dell'indifferenza per [88] me che non possa resistere che sia posseduto, sofferente e tormentata, andate dunque prontamente Melchidael, Baresches, Zazel, Firiel,[2] Malcha, e tutti quelli che sono sotto di voi, io vi scongiuro pel grand'Iddio vivente di mandargli subito per adempiere la mia volontà, e io N. Vi prometto di soddisfarvi, dopo d'aver letto per tre volte questa scongiurazione, si metta la candela sopra la pergamena, e la si lasci bruciare, all'indomani si prenda la pergamena e la si metta nella scarpa sinistra, portandola fin quando la persona per la quale avete operato venga a trovarvi.

*Nota.* Che nella scongiurazione bisogna precisare il giorno che venga, ed essa non mancherà.

## [6.] PER RENDERSI INVISIBILE.

S'incominci quest'operazione in giorno di mercoledi nanti il levar del sole, poi [89] si prenda sette fave nere ed un teschio umano, si metta una fava nella bocca del teschio, e due negli occhi e nelle orecchie: e poi si sotterri il detto teschio colla faccia rivolta al cielo, e per nove giorni nanti il levare del sole la si inaffia con eccellente acquavite, l'ottavo giorno troverete lo spirito che sul luogo veglierà, e vi dimanderà, che fai tu qui? Gli risponderete, sto inaffiando la mia pianta, ed egli vi dimanderà la bottiglia dicendovi, dami questa bottiglia che l'adacquerò io stesso, ed a questa dimanda vi rifiuterete e lui ve la dimanderà di nuovo, in allora la scongiurerete nel nome di Dio di dirvi la verità, se egli è il vero spirito del teschio, e se risponde di si, vi potrete fidare, perchè qualche altro spirito potrebbe sorprendervi, ove potrebbe riuscire vana l'operazione ed andare male l'intrapresa.

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[1] The use of "franc" is more evidence of the French origin of this text.

[2] MC reads Tiriel (Mercury).

Quando gli avrete dato la bottiglia lo d'acquerà lui stesso e voi vi ritirerete. [90] All' indomani, che è il nono giorno, ritornerete e troverete le fave mature, le prenderete e le metterete in bocca, guardandovi in uno specchio, e quando avrete trovato quella che nello specchio non vi vedrete, questa sarà la buona di conservare, gli potete provare anche nella bocca d'un ragazzo, e tutte quelle che non servono, debbono essere sotterrate col teschio.

## [7.] PER AVERE LA MANO DI GLORIA OSSIA PER AVERE DENARI.

Si prenda del pelo d'una cavalla in calore, il più vicino alla natura, lo si carpisca colla radice, dicendo: Dragne, Dragne, Dragne. Si serri il detto pelo, e subito si compri una pentola di terra nuova col coperchio, si paghi la pentola al prezzo richiesto, poi la si riempisca d'acqua di fontana. Si ponga entro la pentola il detto pelo, e si copri [91] la pentola e la si metta in un luogo che non possa essere veduta nè da voi, nè da altri, perchè vi sarebbe pericolo. Al termine di nove giorni ed all' ora stessa che l'avrete nascosta, lo scoprirete, e troverete d'entro un piccolo animale in forma di serpente, il quale si risserà in piedi. Voi gli direte subito, accetto il patto, in seguito lo prenderete senza toccarlo colla mano, e lo metterete in una scattola nuova, comperata espressamente e pagata al prezzo richiesto dal venditore, e gli metterete d'entro della crusca di frumento e nient'altro. Ma non bisogna mancare di dargliene tutt'i giorni, e quando volete dell'oro e dell'argento, mettete nella scattola la somma che desiderate, e coricatevi sul vostro letto, mettendo la scattola presso di voi, e dormite se vi pare, tre o quattro ore. Passate quest'ore, troverete il doppio dei denari che avete messo, ma prendetevi guardia di non mettere lo stesso denaro. [92]

*Nota.* Non ne potete mettere più di cento lire per volta, ma se il vostro pianeta vi dà ascendente sopra le cose sopranaturali, potrete mettere mille lire per volta e ritirerete sempre il doppio. Il serpente avrà il viso assomigliante ad un viso umano, e qualora si volesse disfarsene, si può darlo a chi lo vuole purchè lo accetti, e se poi si volesse farlo morire, invece della crusca di frumento che gli si dava prima, gli si darà della crusca sortita dalla farina, sopra la quale un prete avrà detto la sua prima messa e morirà subito.

Non dimenticate niente, poichè non v'è alcuna corbelleria in questo segreto.

### [8.] PER FAR BALLARE UNA GIOVINE CONTRO SUA VOGLIA.

Si disegnino i caratteri di Segal sopra una pergamena, col sangue di pipistrello maschio, i caratteri di Segal, [93] descritti alla tavola sesta, N. 8, poi si metta sopra la pietra benedetta, perchè una messa vi sia detta sopra, e quando volete servirvene, mettete questo carattere sulla soglia della porta, da cui dovrà passare la persona. Appena avrà essa fatto questo tragitto la vedrete entrare in furore e ballare con molta smania, che farà più pietà che piacere fintanto chè si avrà levato il detto carattere.

### [9.] PER VEDERE IN VISIONE QUELLO CHE SI DESIDERA, SIA DEL PASSATO CHE DELL'AVVENIRE.

Si disegni il carattere e la figura della tavola I.ª pag. 2, sopra una pergamena, e nell'ovale, si scriva quello che si desidera sapere. Si metta questa figura nel corricarsi, sotto l'orecchio destro, e dite prima di addormentarsi l'orazione seguente: [94]

### ORAZIONE.

Oh glorioso nome del gran Dio vivente, che in tutti i tempi, tutte le cose ti sono sempre presente, o eterno padre, io sono vostro servitore, io vi supplico di mandarmi i vostri santi Angioli che sono descritti in questo cerchio, che mi mostrano quello che desidero di sapere ed imparare per J. C. N. S. e cosi sia. Finita l'orazione. coricatevi sulla parte dritta, ed in sogno vedrete tutto quello che desiderate.

### [10.] Mezzo per conoscere quale sarà l'uomo che sposerete, se siete donna, o quale sarà la donna colla quale vi mariterete, se siete uomo.

La gran cabala della *Farfalla verde*, descritta alla pag. 97, v'istruirà di ciò [95] che si deve fare per obbligare Astaroth a darvi conoscenza di tutto quello che desiderate di sapere, ma questa cabala non può esser messa in esecuzione che per tre mesi dell'anno. Se in altri tempi volete conoscere chi sposerete, rendetevi all'ora precisa del novilunnio, alla porta principale del cimitero del vostro luogo, coricatevi colla faccia verso terra, i piedi tornati verso il cimitero, e dite un *Deprofundis*, e state silenziosi cogli occhi chiusi, e vedrete la persona con chi vi mariterete, e se non si offre alcuna figura umana alla vostra immaginazione, prova che non vi mariterete.

## PREGHIERA DELLE SALAMANDRE.[1]

Immortale eterno, ineffabile e padre santo di tutte le cose, che siete portato sopra il carro che gira continuamente il mondo, dominatore delle campagne aeree indove risiede il trono della tua [96] potenza, dall'atto del quale i tuoi occhi sagacci che vedono il tutto, e le tue sante orecchie sentono il tutto, esamina i figli che tu hai amato alla nascita dei secoli, poichè la tua durata è grande ed eterna. La tua maestà risplende al dissopra del mondo, e del cielo, e delle stelle, e tu sei elevato sopra di esse, o fuoco scintillante che ti accendi te stesso col tuo proprio splendore, col quale nutrisce il tuo spirito infinito. Questo spirito infinito produsse tutte le cose, e fa un tesoro impreteribile[2] di materie che non possono mancare alla generazione che circondi continuatamente, per le forme senza numeri, d'onde sei circondato e in dove gli hai riempiti fino al principio dei secoli, e di quegli spiriti che da voi hanno origine. Questi re santissimi che sono in piedi, e circondano il vostro trono e compongano la vostra corte, o Padre universale, o unico Padre dei felici mortali ed immortali, [97] avete bene particolare, potenze, che è maravigliosamente simile ai vostri pensieri ed alla vostra assenza adorabile che le hai stabilite superiore agli angioli che annunciano al mondo le vostre volontà. Infine ci avete creati una terza qualità di sovrani negli elementi; ed il nostro continuo esercizio, è di lodarvi ed adorarvi nei vostri desiderii, che noi ardiamo di possedervi.

O padre onnipotente, o madre la più tenera delle madri, o esempio ammirabile dei sentimenti, o figlio, o fiore di tutt'i figli; anima, spirito, armonia e numero di tutti gli ordini, conservateci, proteggeteci, guidateci e siateci propizii. *Amen.* [98 bianco]

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[1] In Muzzi this prayer is at the end of the *Farfalla verde.*

[2] So Muzzi. Bestetti: imperetibile. Alibeck: inépuisable (inexhaustible).

[99]

# GRANDE CABALE
## DELLA
# FARFALLA VERDE

Verso l'anno del mondo 3087, Sésac, Re d'Egitto, ricevette d'un suo amico, famoso negromante, una scattola fatta d'un sol diamante che rinfermava un segreto del quale dipendeva la sua felicità, e gli diede la chiave, ma con ordine d'aprirla un anno dopo.

Sèsac, obbligato d'andare a commbattere i suoi nemici, parti dopo d'aver rimesso a sua moglie questa preziosa [100] scattola, portando séco[1] lui la chiave che fu smarrita, si tentò tutt'i mezzi per aprire la scattola senza romperla, ma invano. Ma siccome era di gran valore, essa stessa fece un presente all'imperatore della China, e restò nella sua famiglia, e nel 1607 fu involata da un giudeo al servizio della corte e portata in Europa, e nella temenza d'essere preso colla scattola, la ruppe, e con questo fu rinvenuto la seguente cabala.

Rendetevi nel mese di maggio, giugno, o luglio verso mezzogiorno nel bosco più vicino della vostra casa, e dite l'orazione delle Salamandre, pagine 95. In seguito cercate il più grosso albero del bosco, salite sopra, e battendo trentun colpi sopra una casseruola di rame, allora vedrete venire in seguito, un branco di farfalle, colle ale verde, e ne prenderete una la più grande se potete e la rifermerete in una scatola vergine. [101]

Ritornato a casa, acendete un bel fuoco con legno d'ontano gettando tre litri d'acquavite sopra, a poco a poco avendo cura di guardarsene delle fiamme che il liquore spanderà. E quando il fuoco sarà spento, porrete la scattola nella cenere per 38 ore, e quando la ritirerete la porterete alla parrocchia e farete in modo di mettere la scattola sotto il più grande candegliere dell'altare, ed all'indomani andrete a sentire la messa, e farete mentalmente una confessione generale. In giorno da voi scelto, verso mezzanotte vi rinchiuderete nella vostra stanza, facendo la vostra chiamata che troverete nel vero libro *Drago Rosso* in allora Astaroth vi apparirà sotto la figura che gli comandate, e vi chiederà i vostri ordini, che eseguirà senza replica, e potete esigere da lui.

1. Che vi scopre tutt'i tesori nascosti a dieci leghe all' intorno. [102]
2. Di farvi conoscere la donna che sposerete, o il marito, se siete donna.
3. Di dirvi in che età vi mariterete.

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[1] Bestetti: seco.

4. Chi vi conduca nella vostra stanza la persona che desiderate.
5. Che vi faccia conoscere i secreti più nascosti della natura.
6. Che vi rechi una somma sufficiente per vivere il resto dei vostri giorni.
7. D'indicarvi i rimedi che saranno convenienti in tutte le malattie.
8. D'allontanare dai vostri campi e della vostra casa l'uragano e gli animali malefici, e tutto ciò che potrà nuocere ai vostri interessi.
9. Dichiararvi quali sono i vostri nemici o amici.
10. Di trasportarvi in quella parte che vi pare e piace.
11. D'indicarvi i numeri che dovranno sortire un mese prima al lotto.
12. Di darvi il potere di rendervi invisibile. [103]
13. Di Rendervi i giudici favorevoli e che nissuno non possa parlare male di voi.
14. Di farvi vincere ad ogni sorta di giuoco, e di rendervi felice in tutto

[104 bianco]

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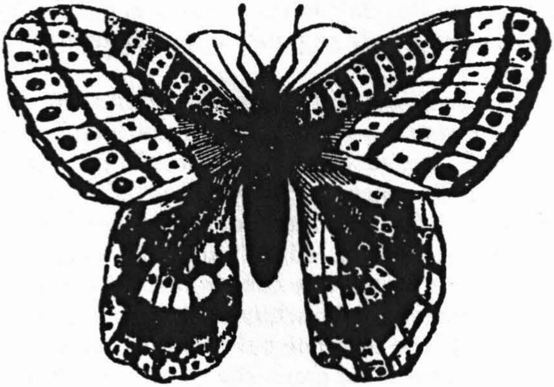
[105]

**Tavola 12.**

FIGURA

## DELLA FARFALLA VERDE



[106 bianco]

[107]

## [1.] PER GUADAGNARE AL GIUOCO

La vigilia di S. Giovanni Battista raccogliete delle piante di felce a mezzo giorno in punto, poi con questa fate un braciale formando queste lettere, Huty.

Portate questo braccialetto al braccio destro a carne nuda recitando la seguente preghiera prima di giuocare.

### ORAZIONE

Signore che non avete voluto che la vostra veste fosse divisa ma giuocata alla sorte, fatemi la grazia di vincere nell'azzardo che voglio tentare oggi, Signore proteggetemi e fate che riesca il tutto per vostra Gloria, e dire tre Pater, ecc. [108]

## [2.] PER ESSERE GARANTITI DALLE ARMI DA FUOCO.

Dite tre volte Dio avendo parte e la nostra Dama,[1] io vedo la bocca del moschetto Dio guardi l' entrata ed il Diavolo la sortita poi ci si applichi sul petto dodici piccole foglie di carta colore bigio bianco sopra delle quali si avrà scritto queste parole: Armisi, Farisi, Mestingo, per l'istesso soggetto consultate Il *Drago Rosso.*

## [3.] PER ISCOPRIRE I LADRI

Scrivete separatamente i nomi di tutte le persone sospette sopra dei pezzetti di carta, indi gettano in un bacile di stagno pieno d'acqua. Si facciano andare al fondo poi si dica sopra le seguenti parole: io ti scongiuro Anazarda Arogani, Labilafs, Parandome, Azigola, [109] Maractatam, Siranday Eptalelon, Lamboured, di farmi conoscere il ladro che ha preso N. N. Se il nome del ladro e nell' acqua si solleverà sopra l' acqua e se si solevano più nomi sono tutti complici.

## [4.] PER FERMARE UNA CARROZZA O CARRETTA

Procuratevi una penna di fagiano bianco d'America, la si attacchi ad una bacchetta verde di Cotogno e si mettano nel mezzo della strada che deve passare colui che si vuol burlare disegando all' intorno un cerchio che guarnirete di stachette di garofolo[2] scrivendo nel mezzo del cerchio con carbone fatto di legno di fusaggine queste parole:[1] Jerusalem onnipotens deus ritiratevi e vedrete l' effetto. [110]

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[1] Reading "l'arme" for "Dama" as in Muzzi: "Dite prima tre volte, Dio; poi prendendo in mano l'arme, aggiungete:" etc. Fr: "Vous dites d'abord trois fois, 'Dieu'; ensuite en prenant en main les armes, vous ajoutez"

[2] Muzzi: de stecchette di garofano.

## [5.] PER FARE CESSARE LA GRANDINE

Fate il segno della Croce contro la folgore e le tempeste, poscia prendete tre grandine della prima caduta, e gettateli al fuoco in nome dell' adorabile Trinità, recitando per due, o tre volte l'orazione domenicale e l'evangelio di S. Giovanni. Il quale terminato, si faccia il segno della Santa Croce contro le nuvole ed i tuoni, e verso le quattro parti del mondo, e dicendo per tre volte, verbum caro factum est per evangelica dicta fugiat tempestas ista.

## [6.] PER METTERE LA PACE FRA PERSONE CHE SI PERCUOTONO

Si scriva con inchiostro bleu all'intorno d'una mela arpiuola bene matura queste parole: Haon Quid Facies Asinus in Loco, e gettarla in mezzo ai litiganti. [111]

## [7.] PER IMPEDIRE UN CANE DI ABBAJARE

Dite tre volte guardando il cane, e levandoli il cappello onestamente, L'Arc barbaro, il cuore ti fende e la coda si pende, la chiave di S. Pietro ti fermi la gola fino domani.

## [8.] PER FARSI AMARE D'UNA DONNA

State tre giorni casti, e avanti d'inghiottire una piccola noce moscata, a digiuno dite le seguenti parole, a Dio: lo torum cultin cultorum, bultin, bultorum, accostati a me, mia compagna fedele, si deve dire accostati a me nell'inghiottire la noce moscada. Questo segreto serve per tutta la vita senza esservi bisogno di replicarlo, solamente si deve dire le ultime parole, soffiando al naso od abbracciando tutte quelle che si desidera l'essere amato. [112]

## [9.] PER RENDERE UN MARITO FEDELE.

Si prenda il midolo d'una gamba sinistra d' un lupo, e con questo si riempia uno astuccio di legno di S. Lucia si inviloppa l' astuccio in un pezzo di veluto e portatelo costantemente sopra di voi, se siete ragionevole, e poco esigente il vostro marito non amerà che voi.

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[1] Fr. "Dessinez un cercle tout autour que vous garnirez en écrivant dans le milieu avec du charbon fait de bois de fusain, ces mots : "

## [10.] PER RIMANERE ILLESI NEL DUELLO

Avanti di battersi scrivete sopra d'un nastro qualunque queste parole: Buoni jacum, serrate il braccio destro con questo nastro, siate senza timore difendetevi e la spada del vostro nemico non v' arriverà.

## [11.] PER SPEGNERE UN INCENDIO

Dite, gran fuoco ardente, io ti scongiuro della parte del gran Dio vivente [113] di perdere il tuo calore, come Giuda fece il suo colore quando tradi nostro Signore, il giorno del gran venerdi, dicendo nel nome del Padre del Figlio e dello Spirito Santo, ripetendo per tre volte e dando un colpo di piede contro terra questo serve anche per il fuoco che si attacca nella canna del camino.

## [12.] PER ISCOPRIRE I TESORI.

Essendo sul luogo in dove si soppone che vi sia un tesoro dite battendo tre volte col talone del piede sinistro contro terra e facendo un giro a sinistra.

Sadies, Satani, Agir fons toribus vieni a me. Saradon, che sarà chiamato Sarietur si replichi tre volte di seguito e se vi è qualche tesoro in questo luogo lo saprete perchè una voce ve lo dirà all' orecchio. [114]

## [13.] PER NON STANCARSI NEL CAMMINO

Si scriva sopra tre nastri de seta Gaspard, Melchior e Balthasard, attaccatene due al disotto dei ginocchi e l' altro cingetevi le reni, e prima di mettersi in cammino si faccia un' unzione ai piedi, con olio d' oliva, nel quale si avrà fatto infondere della rutta pestata e si beva un bicchiere di anice in un brodo, o vino bianco.

## [14.] PREGHIERA PER ESSERE PRESERVATO D'OGNI PERICOLO.

Agios signore invisibile deliberatemi della morte io vi supplico umilmente, io vi scongiuro, pel vostro nome, Oston degnatevi di soccorrermi povero peccatore [115] che ho rifugio che in voi, † tetragrammaton, voi siete il re dei re, Dio padre, è signore dei signore, in voi solo io mi affido che governate, e regolate le cose del cielo, e della terra, io vi scongiuro d'avere compassione, e pietà di me, che sono peccatore, vi supplico di nuovo io N. di liberarmi di tutti i miei nemici, Geban, Suth e Sutan, abbiate pure di me pietà nel nome del Padre † e del Figlio † e del Santo Spirito, Cosi sia.

Il primo nome di Dio è Otthon il secondo Uhan, e quando Iddio disse che la luce fosse fatta sull'istante fu fatta, il terzo è Lofiaz † nel nome del Signore, e dell' invisibile trinità † Antaciton † Isturiensis, Grin, Adonay, salvatemi Chedes et, El, et dotheos, Adonay e cosi sia.

Tu scriverai questa preghiera sopra una pergamena vergine, in qualunque giorno avanti il levar del sole, e le [116] croci debbano essere fatte col tuo sangue, levato del dito mignolo della mano sinistra, dopo s'incenserà e profumerà e la porterai indosso con venerazione e sarai preservato d'ogni pericolo.

**FINE**

## Per far venire una Donna a trovarti quantunque ti sia in opposizione. Esperienza d' una forza maravigliosa delle intelligenze superiori.[1]

Ti fa d'uopo osservare primieramente la Luna crescente e vicino ad essa una Stella entro le undici e le dodici della notte, ma prima si faccia quanto segue:

Si prenda un pezzetto di pergamena vergine, si tagli rotondo della grandezza [89] d'un cinque franchi d'argento, da una parte si scriva sopra il nome della persona che si deve far venire, e dall'altra parte queste parole: "Melchiael, Bareschasis!" poi si metta la pergamena per terra, il piede destro sopra, ed il ginocchio sinistro piegato a terra; il nome della persona toccherà la terra, e riguardando la più brillante Stella, e tenendo nella mano destra una candela di cera bianca che possa durare un' ora, si dirà la seguente Salutazione:

"Io ti saluto e ti scongiuro o bella Luna e bella Stella—brillante lume che tengo in mano! Vi scongiuro per l'aria che è in me, per la terra ch'io premo, e per tutti i nomi degli Spiriti e Principi che pressiedono in voi, e per il nome ineffabile "ONU" che ha tutto creato per te, bell' Angiolo Gabriele, col principe Mercurio, Michiael e Michidael. Io di nuovo vi scongiuro, per tutti i nomi divini di Dio, [90] che mandate a possedere, tormentare, lavorare il corpo, lo spirito, l'anima, i cinque sensi di natura di N.... N.... di cui il nome è qui scritto, dimodochè ella venga verso di me per aderire alle mie voglie e che essa non abbia amicizia al mondo che per me. E fintanto che N.... N.... avrà dell' indifferenza che non possa resistere che sia posseduta, sofferente e tormentata. Andate dunque prontamente Melchidael, Bareschasis, Zazel, Firiel, Malcha; e tutti quelli che sono sotto di voi! lo vi scongiuro pel grand' Iddio vivente, di mandargli subito per adempiere la mia volontà, ed io N.... vi prometto di soddisfarvi."

Dopo d'aver letto per tre volte questa scongiurazione, si metta la candela sopra la pergamena, e la si lasci bruciare; all'indomani si prenda la pergamena e ponendosela nella scarpa sinistra, la si porti seco fino a quando [91] la persona per la quale avete operato venga a trovarvi.

*Nota Bene.* Nella scongiurazione bisogna precisare il giorno che venga, ed essa non mancherà.

## Per rendersi invisibili.

S' incominci quest' operazione in giorno di Mercoledì avanti il levar del Sole; poi si prendano sette fave nere ed un Teschio umano, si metta una fava nella bocca del Teschio, e due negli occhi e due nelle orecchie: e poi si sotterri il detto Teschio colla faccia rivolta al Cielo, e per nove giorni, prima il levare del Sole, la s'innaffia con eccellente acquavite; l'ottavo giorno troverete lo Spirito che sul luogo veglierà, e vi domanderà: "Che fai tu qui?" Gli risponderete: "Sto inaffiando la mia pianta!" ed egli vi domanderà la bottiglia, dicendovi: "Dammi questa bottiglia che l'annaffierò [92] io stesso!" ed a questa domanda vi rifiuterete e lui ve la domanderà di nuovo; in allora lo scongiurerete nel nome di Dio di dirvi la verità. Se egli è il vero Spirito del Teschio, e se risponde di si, vi potrete fidare: perchè qualche altro Spirito potrebbe sorprendervi, e rendervi vana l'operazione mandando a male l'intrapresa

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[1] The rest of the text is only found in Muzzi.

Quando gli avrete dato la bottiglia l'annaffierà lui stesso e voi vi ritirerete. All' indomani—che è il nono giorno—ritornerete e troverete le fave mature, le prenderete e ve le metterete in bocca, guardandovi in uno specchio; e quando avrete trovato quella che nello specchio non vi vedrete, questa sarà la buona da conservare; le potete provare anche nella bocca d'un ragazzo, e tutte quelle che non servono, debbono essere sotterrate insieme col Teschio. [93]

### Per avere la mano di gloria, ossia per avere dei denari.

Si prenda del pelo d' una Cavalla in caldo il più vicino alla Natura, lo si carpisca colla radice dicendo: "Dragne! Dragne! Dragne!" Si serri il detto pelo, e subito si compri una pentola di terra nuova col coperchio, si paghi la pentola al prezzo richiesto, poi la si riempia d'acqua di fontana. Si ponga entro la pentola il detto pelo, e si copra la pentola mettendola in un luogo che non possa essere veduta nè da voi, nè da altri, perchè vi sarebbe pericolo. Al termine di nove giorni, ed all' ora stessa che l'avrete nascosta, lo scoprirete, e vi troverete dentro un piccolo animale in forma di Serpente, il quale si rizzerà in piedi. Voi gli direte subito: "Accetto il patto!" in seguito lo prenderete, senza toccarlo colla mano, e lo metterete in una Scatola nuova, comperata espressamente, [94] e pagata al prezzo richiesto del venditore, vi metterete dentro con esso della crusca di frumento, e nient'altro. Ma non bisogna mancare di dargliene tutti i giorni, e quando volete dell' oro e dell'argento, mettete nella Scatola la somma che desiderate, e coricatevi sul vostro letto, mettendo la Scatola presso di voi, dormite (se vi pare), tre o quattr'ore. Passate quest'ore, troverete il doppio dei denari che avete messo, ma guardatevi di non metter giammai lo stesso denaro.

*Nota Bene.* Non si può mettere più di cento lire per volta; ma se il vostro Pianeta vi dà ascendente sopra le cose soprannaturali, potrete mettere anco mille lire per volta, che ne ritirerete sempre il doppio! Il Serpente avrà il volto somigliante ad un viso umano, e qualora si volesse disfarsene, si può darlo a chi lo vuole purchè lo accetti; se poi si volesse [95] farlo morire, invece della crusca di frumento che gli si dava prima, gli si darà della crusca sortita dalla farina, sopra la quale un Prete abbia detto la sua prima Messa, e quell' animale morirà subito!

Non dimenticate niente, poichè non v' è alcuna corbelleria in questo segreto.

### Per far ballare una Giovine contro sua voglia.

Si disegnino i caratteri di Segal sopra una pergamena e col sangue di pipistrello maschio. I caratteri di Segal, descritti alla Tavola 5, pagina 3l; poi si metta sopra la pietra benedetta, perchè una Messa vi sia detta sopra, e quando volete servirvene, mettete questo carattere sulla soglia della porta, da cui dovrà passare la persona. Appena essa avrà fatto questo tragitto, la vedrete entrare in furore e ballare con molta smania, il che farà molto [96] piacere; e questo fintantochè non si sia levato il detto carattere.

### Per vedere in visione quello che si desidera, sia del passato, come dell'avvenire.

Si disegni il carattere e la figura della Tavola 1ª pagina 23, sopra una pergamena, e nell'ovale si scriva quello che si desidera sapere. Si metta questa figura, nel coricarsi, sotto l'orecchio destro—dicendo prima di addormentarsi l'Orazione seguente:

"Oh! glorioso nome del gran Dio vivente, che in tutti i tempi, tutte le cose ti sono sempre presente! Oh! Eterno Padre, io sono vostro servitore; io vi supplico di mandarmi i vostri Santi Angioli che sono descritti in questo cerchio; che mi mostrino quello che desidero di sapere ed imparare per J. C. N. S. e così sia!" Finita l'Orazione, coricatevi sulla parte destra, ed in sogno vedrete tutto quello che desiderate. [97]

### Mezzo per conoscero quale sarà l' uomo che vi mariterete, se siete donna; o quale sarà la donna colla quale vi ammoglierete, so siete uomo.

La gran Cabala della *Farfalla verde,* descritta alla pagina 73, v'istruirà di ciò che si deve fare per obbligare Astaroth a darvi conoscenza di tutto quello che desiderate di sapere; ma questa Cabala non può esser messa in esecuzione che per tre mesi dell'anno. Se in altri tempi volete conoscere chi sposerete, rendetevi all'ora precisa del novilunio, alla porta principale del Cimitero del vostro paese; coricatevi colla faccia verso terra e coi piedi vôlti verso il Cimitero, e dite un *Deprofundis.*

Poi state silenziosi cogli occhi chiusi, e vedrete la persona con cui vi mariterete; se non si offre alcuna figura umana alla vostra immaginazione, ciò sarò prova che non vi mariterete. [98]

### Per guadagnare al giuoco.

La vigilia di San Giovanni Battista, raccogliete delle piante di felce a mezzogiorno in punto; poi con questa fatevi un bracciale formando queste lettere: "Huty."

Portate questo braccialetto al braccio destro sulla carne nuda, recitando la seguente Preghiera prima di giuocare.

"'Signore, che non avete voluto che la vostra veste fosse divisa, ma giuocata alla sorte, deh! fatemi la grazia di vincere nell' azzardo che voglio tentare oggi! Signore proteggetemi, e fate che riesca in tutto per vostra Gloria!" Direte tre *Pater*, ecc.

### Per esser garantiti dalle armi da fuoco.

Dite prima tre volte, Dio; poi prendendo in mano l' arme, aggiungete: [99] "Io vedo la bocca del moschetto! Dio guardi l' entrata, ed il Diavolo la sopta, tita!" Poi ci si applichi sul petto dodici piccole foglie di carta color bigiobianco, sopra delle quali si saranno scritte queste parole: "Armisi, Farisi, Mestingo" per l' istesso soggetto consultate *Il Drago Rosso.*

### Modo di scoprire i ladri.

Scrivete separatamente i nomi di tutte le persone sospette sopra dei pezzetti di carta, indi gettateli in un bacile di stagno pieno d' acqua. Si facciano andare al fondo poi si dican sopra le seguenti parole: "Io ti scongiuro Anazarda, Arogani, Labilafs, Parandome, Azigola, Maractatam, Siranday Eptalelon, Lamboured, di farmi conoscere il ladro che ha preso N. N.!" Se il nome del ladro è nell' acqua si solleverà sopra l'acqua; e se si sollevano più nomi, segno che quelli sono tutti complici. [100]

### Per fermare una carrozza, o carretta.

Procuratevi una penna di fagiano bianco d'America, attaccatela ad una bacchetta verde di Cotogno e si metta nel mezzo della strada dove deve passare colui che si vuol burlare. Disegnate all' intorno un cerchio, che guarnirete di stecchette di garofano, scrivendo nel mezzo del cerchio e con carbone fatto di legno di fusaggine, queste parole: "*Jerusalem onnipotens Deus*!" Ritiratevi, e vedrete l' effetto.

## Segreto per far cessare la grandine.

Fate il segno della Croce contro la folgore e le tempeste; poscia prendete tre chicchi di grandine della prima caduta, e gettateli al fuoco in nome dell' adorabile Trinità, recitando, per due o tre volte, l'Orazione domenicale e l' Evangelio di San Giovanni. Il quale [101] terminato, si faccia il segno della Santa Croce contro le nuvole ed i tuoni, e verso le quattro parti del mondo, dicendo per tre volte: "*Verbum caro factum est, per evangelica dicta fugiat tempestas ista.*"

## Per mettere la pace fra persone, che si percuotono.

Si scrivano con inchiostro bleu all'intorno d' una mela appiuola ben matura queste parole: "Haon quid facies Asinus in loco" e gettatela in mezzo ai litiganti.

## Per impedire ad un cane di abbajare.

Dite tre volte, guardando il cane, e lavandosi il cappello onestamente: "Un arco barbaro il cuor ti fende e la coda si pende; la chiave di San Pietro ti fermi la gola fino domani!..." E così sarà. [102]

## Segreto per ottenere una donna.

State tre giorni casti, senza impurità. P oscia inghiottite una piccola noce moscada a digiuno, dicendo le seguenti parole a Dio: "Lotorum cultin, bultin, bultorum, accostati a me, mia compagna fedele!" Si deve dire *accostati a me*, nell' inghiottire la noce moscada. Questo Segreto serve per tutta la vita senza esservi bisogno di replicarlo; solamente si devon dire le ultime parole soffiandosi il naso ed abbracciando tutte quelle donne cui si desidera poter possedere.

## Per rendere un marito fedele.

Si prenda il midollo d' una gamba sinistra d' un Lupo, e con questo si riempia un astuccio di legno di Santa Lucia. Inviluppate l'astuccio in un pezzo di velluto e portatelo constantemente sopra di voi; se siete ragionevole e poco esigente, il vostro marito non amerà che voi. [103]

## Per rimanere illesi nel Duello.

Avanti di battervi scrivete sopra d' un nastro qualunque queste parole: "Buoni jacum!". Serratevi il braccio destro con questo nastro e siate senza timore. Difendetevi, e la spada del vostro nemico non arriverà mai a colpirvi.

### Per la scoperta d' un Tesoro.

-- *Thesaurum queris? Thesaurum inveniens*! -- risponderà in latino Lucifero alla vostra chiamata; e voi gli direte:

-- *Da mihi aurum et dabo tibi thus et myram, ut fecerunt Magi venientes, ad Christum infantem in Bethelem.*

Allora vi tornerà a dire in latino:

-- *Tolle virgam tuam et sequeris ille me*!

Senza pedere un minuto, uscirete [104] subito dal Circolo dove avete invocata la protezione del gran Re degli Spiriti, e armato della verga risponderete:

-- *Tecum in vita et in morte, Amen!*

E seguirete Lucifero, o quello dei suoi Spiriti che avrà mandato, ponendo la pianta dei vostri piedi sulle orme tracciate da lui.

Talvolta per provare la costanza dell' uomo che cammina sui di passi di una potenza infernale, il cielo balena e baturlano i tuoni, e l' aria e la terra paiono commoversi.

Tal' altra gridi e strepiti rompono il silenzio, e fanno echeggiare i boschi, le foreste, le valli, i sentieri, i deserti, dove l' uorno e lo Spirito camminano.

Non vi volgete nè a destra, nè a sinistra: ma avanti, avanti, cogli occhi all' ombra che precede in silenzio, gigantesca, formidabile.

Ecco che lo Spirito v' ha condotto all' ingresso del luogo, dove il gran Pluto tiene imprigionati i suoi tesori [105] nelle viscere della terra; sotto i chiavistelli ferrati del gran Vulcano.

Un grosso cane nero, con un magnifico collare d'oro, v'impedirà di entrare e digrignerà i denti, che manderanno scintille come diamanti ai raggi del Sole.

Quello è uno *gnomo,* a cui presenterete la punta della verga, ripetendo tre volte:

-- *Cerberus, Cerberus, Cerberus! Per hanc virgam disce mihi viam thesauri.*

Il cane mugolerà tre volte per risposta, e attorciglierà la sua coda attorno la vostra verga, per insegnarvi la *viam thesauri.*

I vostri passi sui suoi, arriverete presso il Tesoro, mia qui v' aspetterà l' Ombra d' un morto, della persona che l' avrà nascosto, e che vorrà gettarsi sopra di voi. Subito tracciate un Circolo colla bacchetta, gettatevi in mezzo una moneta e gridate all'Ombra: [106]

-- *Usque ad hoc venies et non procedes amplius! Sic volo, sic jubeo, Amen!*

L' ombra gemerà striderà i denti, ruggirà come una belva ferita; ma sarà miracolosamente imprigionata, per virtù del *gnomo,* servo dei servi di Lucifero.

Allora voi prendete colla mano sinistra quattro monete di quelle del Tesoro, e le getterete dietro le spalle ai quattro punti cardinali della Terra, dicendo:
-- *Lucifer, solve et repete*!

Poi potete caricarvi di tutta quella quantità che si può portare del Tesoro, camminando 60 passi a ritroso, in memoria dei 15 ministri, dei 15 angeli rossi, del 15 cherubini neri e dei 15 serafini neri di Lucifero. *Pape Satan Aleppe, Pater Filius, el* [sic: et] *Spiritus*.

Bisogna badare a non rivolgere la faccia per qualunque rumore sul capo o sotto i piedi, o di fianco facesse balenar l' aria o tremar la terra, perchè [107] quella è l'astuzia dell' Ombra del morto, per farvi perdere l'acquisto del Tesoro.

Bisogna, dunque, armarsi d' intrepidezza, e non lasciarsi andar l' animo alle paure; e, cosè facendo, lo Spirito vi ricondurrà al punto dove l' avete invocato, *secundum pacta convencta*.

## Segreto per fare venti miglia all' ora.

Prendete: Once due di grasso umano, once una d'olio di nervi, once una d'olio di lauro, once una di grasso di cervo, ed un' oncia di mummia naturale, con due bicchieri di spirito di vino e sette foglie di verbena. Fate bollire il tutto in una piccola pentola di terra nuova, fino a che sia ridotta a metà ed in forma di unguento che spalmerete sopra una pezzolina nuova, e quando l'avrete applicata alla regione della milza, voi andrete più forte del vento.

[108] Per non ammalarvi dopo il viaggio, fate un bagno ai piedi con vino bianco.

## Modo per vincere al giuoco dei dadi.

Prendete de'dadi che siano mai stati in mano di un giuocatore il quale bestemmia quando perde, ed uno sopra l'altro, sotto il maggiore e sopra il minore, metteteli dentro un bicchiere, cui coprirete con una carta, sulla quale scriverete attorno ad una Croce queste parole: "*In hoc signo vinces!*"

Lascerete stare per ventiquattr'ore, poi colla *bacchetta magica* getterete via quella carta, e caverete i dadi, dicendo: "*Et diviserunt vestimenta mea!*"

Dopo potete giuocare con fiduci, che vincerete al giuoco dei dadi.

### Segreto per aver fortuna nel giuoco dove c'entrano numeri da indovinare.

Tagliate con una forbice tante piccole liste di carta, su ciascuna delle [109] quali scriverete un numero; e così potete fare tanti numeri quanti volete.

Tutte queste listerelle mettetele in una scatola grande, in maniera che ci stiano distese col numero vôlto di sotto.

Prendete un ragno, chiudetelo prima per mezz'ora in una boccetta di vetro, che poi romperete colla *bacchetta magica*, dicendo: *"Mihi prosint numera per Dominum Deum nostrum!"*

Il ragno si raggomitolerà e parrà morto, ma non lo sarà: prendetelo, spruzzatelo di Acquasanta, e chiudetelo nella scatola, dove deve stare una notte intiera.

Quando, dopo questo tempo, aprite la scatola, osservate le listarelle di carta voltata, e quei numeri saranno quelli buoni e che avranno fortuna nel giuoco.

### Maniera mirabile per non aver paura del fuoco.

Io ho conosciuto Don Simplicio, vescovo [110] di Autun, che aveva un' amante che voleva sposare, quando fu promosso alla sede vescovile. Egli amava svisceratamente la sua donna; e onde non separarsi intieramente da lei, la faceva dormire nella sua camera.

Alcuni maldicenti pretesero che le distanze non fossero sempre rispettate, e che i due amanti dimenticassero qualche volta la legge della Chiesa per leggi più dolci. La dama del Prelato, sdegnata da questi sospetti, scelse un giorno solenne, e in presenza del popolo radunato, si fece portare del fuoco, lo gettò sopra i suoi abiti senza che ne fossero danneggiati; e passandolo in seguito sopra quelli del suo amante, gli disse:

-- Ricevete questo fuoco che non vi brucerà affatto, affine di convincere i nostri nemici che i nostri cuori sono tanto inaccessibili ai fuochi della concupiscenza, quanto i nostri abiti lo [111] sono dall'azione di questi carboni ardenti.

Questo caso colpì d'ammirazione tutti quelli che ne furono testimonj, e fece tacere per sempre la calunnia.

Io ho provato a tenere il fuoco sopra la mano, avendola bagnata prima di essenza di ramerino e fregata col sugo d'una cipolla.

### Il segreto magico di parlare coi morti.

Per questo bisogna assistere alla Messa di Natale a mezzanotte precisa, per avere conversazione cogli abitanti dell'altro mondo; ed al momento che il preta alza l'Ostia, v'inchinerete tre volte e direte con voce franca e severa: *Ad me venite, mortui!*

Appena pronunciate queste quattro parole bisogna andare al Cimitero, ed alla prima tomba che si offre ai vostri sguardi fate questa preghiera:

"Potenze Infernali, voi che spargete il torbido in tutto l'Universo, abbandonate [112] la vostra oscura dimora, ed andate a confinarvi al di là del fiume Stige."

In seguito, state un momento in silenzio.

"Se voi tenete sotto il vostro potere colui o quella per la quale io mi interesso; io vi scongiuro nel nome del Re dei Re di farmelo comparire all'ora e momento che io v'indicherò."

Dopo questa cerimonia—che è indispensabile di fare—prendete un pugno di terra e spandetela come si spande il grano in un campo, dicendo a voce bassa:

"Colui che è in polvere si risvegli dalla sua tomba, ed esca dalla sua cenere e risponda alle domande che gli farò, nel nome del Padre di tutti gli uomini."

In allora piegherete un ginocchio a terra, volgendo gli occhi all'Oriente, ed allorquando vedrete che le porte del Sole si apriranno, vi armerete di [113] due Ossa di morto che metterete *in croce*; poi subito le getterete sul primo tempio, o Chiesa che si offrirà ai vostri occhi.

Bene eseguito il fin qui detto, v'incamminerete dalla parte dell'Occidente, e quando avrete fatto cinquemila e novecento passi, vi coricherete per terra lungo disteso, tenendo le palme delle mani contro le coscie, gli occhi al Cielo un poco rivolti dalla parte della Luna: ed in questa posizione voi chiamerete colui, o quella che desiderate di vedere; facendo attenzione di non spaventarvi quando vedrete comparire lo Spettro; voi solleciterete la la sua presenza colle parole seguenti: *Ego sum qui te peto, et videre quero.*

Pronunciate queste parole, i vostri occhi saranno soddisfatti nel vedere l'oggetto che vi era più caro, e che vi faceva la delizia più gradita.

Allorquando avrete ottenuto dall'Ombra che avrete invocato quello [114] che credete più opportuno alle vostre soddisfazioni, la licenzierete in questo modo:

"Ritornate nel regno degli eletti, io sono contento di voi e della vostra presenza!"

Poi, alzandosi, ritornate sopra la stessa tomba dove avete fatto la prima preghiera, e sopra la quale farete una croce colla punta del vostro coltello, che terrete nella mano sinistra.

## Il mistero della gallina nera per rendere obbediente il demonio.

Prendete una gallina nera che non abbia ancor fatto uova, e che il gallo non l' abbia accostata, e prendendola procurate di non farla gridare, lochè dovrà eseguirsi alle undici della sera. Allorquando essa dorme prendetela pel collo, e serratela in modo che non possa schiamazzare.

In seguito, portatevi sopra una strada, dove due strade facciano croce, [115] ed a mezzanotte in punto fate un cerchio con una bacchetta di cipresso; mettetevi nel mezzo, e tagliate il corpo della gallina in due parti, pronunziando queste parole per tre volte: *Sic volo, divido et impero!*

Rivolgete, in seguito, la faccia all'Oriente, inginocchiatevi e recitate la preghiera con cui s'invoca il Diavolo a comparire. In quell'istante vi comparirà Lucifero, o uno dei suoi ministri, vestito in un abito scarlatto con galloni, la veste gialla, pantaloni verdi; la testa rassomiglierà a quella di un cane, e le orecchie di un asino, con due corna, le gambe e i piedi come quelli di una giovenca. Egli vi chiederà i vostri comandi, voi gli direte come meglio crederete, poichè non potrà rifiutarsi di obbedirvi, e vi potrà rendere il più ricco e per conseguenza il più felice degli uomini.

Prima di fare quanto si è detto disopra, fa d'uopo che voi siate in grazia [116] di Dio, e che non abbiate sulla coscienza niente a rimproverarvi; perchè facendo al contrario voi potreste essere agli ordini dello Spirito, anzichè egli ai vostri.

## Segreto per far corrispondere una donna al proprio amore.

Colla bacchetta magica percuotete una mela, facendola cadere dal proprio albero, un venerdì mattina e prima del levar del Sole; scrivete il vostro nome col vostro sangue sopra un poco di carta, così pure il nome della persona da cui si desidera d'essere amato; procurate d'avere tre capelli' di questa persona, i quali unirete con tre dei vostri, che serviranno per legare il biglietto sopra del quale avete scritto i vostri nomi; così, pure sopra un altro il nome di Venere *mater amoris* scritto col vostro sangue anche questo.

Si taglia in due parti la mela, si [117] levino i semi, ed in loro vece si mettano i detti biglietti legati coi capelli; si unisca la mela di nuovo mercè due stecchi di mirto verde, poscia si faccia disseccare bene al forno. S'involga, in seguito, nelle foglie di lauro e di mirto, si faccia mettere la mela da qualche persona sicura sotto il guanciale dove dorme la giovine, ma senza che essa se ne accorga, ed, in pochi giorni vedrete gli effetti del suo amore.

### Ricetta meravigliosa per guarire della rabbia canina.

Quando il Sole è per tramontare ti porterai colla *bacchetta magica* sotto una pianta di mele di quelle selvatiche, e colla bacchetta ne getterai a terra una sola, la quale porterai a casa, la taglierai in due parti e riunendola di nuovo, dentro vi rinchiuderai queste dieci parole: *"Zioni, Kirioni, Ezzeza, Kuder, Feze, Hanz, Pax, Max, Deux, Adimax."* [118]

Poi farai un Circolo in un campo aperto, vi metterai la mela, e copertala con tre foglie di fico, ve la lascerai fino all'alba seguente, in cui la darai al morsicato, dicendo:

*"Adam, Adam, salvum me fac!"*

Ovvero, si prende farina di tre qualità e si fa pane senza lievito, dove si rinchiudono medesimamente le dieci parole di sopra, e si dà quello a mangiare, dopo tre ore, al rabbioso, dicendo:

*"Quis manducat panem istum canis furorem non timet."*

Oppure si annegherà il cane idrofobo nell'acqua, gli si strapperanno cinque peli dalla coda, si abbruceranno sopra un piatto, si raccoglierà quella cenere e la si darà a bere al rabbioso, insieme ad un cucchiaio di vino bianco.

E tutto questo si fa per virtù della *bacchetta del comando,* nel nome di Dio Onnipotente, *qui vidit omnia esse bona.* [119]

### Segreto meraviglioso per predire il futuro.

Nel primo quarto di luna si colgono semi di lino, nel secondo quarto si cavano da terra radici di prezzemolo, e nel plenilunio si raccolgono violette, sempre a digiuno, e toccata prima la pianta colla *bacchetta magica.*

Poi i semi si mettono in una tegola sul tetto della casa e si coprono con un'altra, e così si fa delle radici e delle violette, impiegando in tutto sei tegole che siano nuove, e che su quel tetto non siavi mai passeggiato gatto, o fattovi nido di passeri.

Si lasciano così per quattordici giorni, recitando ciascun giorno una delle *Sette Allegrezze* e finite queste uno dei *Sette Dolori* di Maria Vergine Santissima.

Il giorno quindicesimo si digiuna fino al tramonto, e quando il Sole è sparito si forma un Circolo in un luogo [120] chiuso, dove non sia presente che la persona, uomo o donna a cui si ha da predire il futuro, e con un tizzone acceso di legno di gelsomino si incendiano i semi di lino, le radici di prezzemolo e le violette, e colla *bacchetta magica* in mano, e la faccia rivolta alla parte dove domani sorgerà il Sole, si riceverà quel fumo.

Allora; s'invocheranno le dieci Sibille, nominandole ad una ad una per nome:

*"Sambetta, Libussa, Atemis, Cumana, Eritrea, Fito, Amaltea, Elespontiaca, Frigia, Tiburtina."*

In quel punto l'estro profetico scenderà dal cervello in sulle labbra, che prediranno il futuro.

## Segreto magico per conoscere il nome del successore d' un trono.

Alcuni indovini, fra i quali si cita Giamblico, volendo conoscere quale sarebbe il successore dell' Imperatore [121]

Valente, impiegarono l' alettromanzia: il gallo trasse fuori le lettere THEOD. Valente, avvertito di questa profezia, fece morire diversi Magi, e si disfece di tutti gli uomini ragguardevoli, il cui nome cominciava con quelle lettere fatali; lo che non impedì che il suo scettro passasse alcuni anni dopo a Teodosio il Grande.

## Segreto per risuscitare i morti.

Il modo ed ordine di risuscitare i Morti, ma però non s' intende già quelli i quali sono spirati in tutto come nel tempo del nostro Redentore Gesù Cristo, quando risuscitò Lazzaro e la figlia della Vedova ed altri che erano morti del tutto; e furono risuscitati da lui, il quale poteva fare ogni cosa in Cielo ed in Terra; ma noi intendiamo solamente di quelli, che sono in estremo della vita loro, abbandonati dai Medici e disperati dai parenti, di non poter viver più, e questi tali, intendo [122] io, con l' aiuto del Signore, voler risuscitare; e questo magistero si farà con dargli un pochetto della mirabile quintessenza schietta a bere, ed ancora ungerli la testa e lo stomaco con quella, e subito si riavrà; perchè giungendo quella nello stomaco, influisce al cuore un raggio naturale di vita, e si vedrà la Natura di subito ristaurarsi, cioè in una decima parte d' ora; che i circostanti riputeranno questo un miracolo Divino, e non opera umana.

Si ricorda che la gloriosa Corte di Carlo V, avea fatte un infinità di queste esperienze, le quali erano credute più presto miracoli, che altrimenti.

Di poi stando in Roma con l' Imperatore presso Sua Santità, dove si usavan rimedj miracolosi per la salute umana in tre dei quali s'usava dare *l' elettuario angelico, l' aromatico,* la *quintessenza* ed il balsamo artificiato, e con questi quattro rimedj così fabbricati e composti, faceva miracoli in [123] terra, che molti riputavano, chi li faceva, gran Profeta.

Ma alcuni Medici di Roma vedendo questi rimedj far così mirabili effetti, e con tanta prestezza, dubitarono di non perdere il grado e la reputazione loro, vedendo questi rimedj in uso comune e massine quando videro Prelati ed uomini Grandi che li approvavano e se ne servivano con grande istanza; allora mossi da grande invidia e iniquità, determinarono di far sì che i detti rimedj fossero estinti, e che non si potessero usare in Roma; e così fecero una congiura accanita per tentare di ottener il loro pessimo desiderio, il che riuscì fallace, e dopo una gran lite, restarono come asini ignoranti.

Sicchè vediamo, come il Signore Iddio Benedetto con prestezza rimedia alle cose malfatte. E però non sia alcuno, che si metta ad oppugnare alla verità. Se la famosa *quintessenza* fa [124] questi miracoli, è solamente perchè il Signore Iddio le ha dato tal virtù di far vedere agli uomini quanto sia grande la Potenza e la Bontà sua, che altrimenti non saria stata tanto stimata in terra tra gli uomini. Che *l'elettuario angelico*, la *quintessenza*, *l'aromatico* ed il *balsamo* vero, mediante la grazia del Salvatore, possono fare queste e molto maggiori cose. Chi non crede alla Clavicola lo potrà provare con sua comodità, e ritroverà assai di più che non dicesi in queste carte.

**FINE.**

[117]

## AVVISO IMPORTANTE.[1]

Le persone versate nelle scienze occulte saranno desiderosi di conoscere un' altr' opera già intitolato il Vecchio delle Piramide, vera scenza dei talismani, per scongiurare li spiriti di tutte le sorta, e comandargli per ottenere tutto quello che si vuole, e di sogiugarli in bisogno i loro malefici, senza aver bisogno di preparati difficili ad eseguirsi. Ma bensi colla forza dei talismani, in seguito la civetta nera uccello meraviglioso, col quale si scopre tutto ciò che le terra riferma di prezioso.

Questo libro fu conosciuto in Europa [118] verso la fine dell' ultimo secolo, per *M. Tycleton*, che ne fece stampare 20 copie che mandò in regalo a diversi sovrani ed amici, e particolarmente a *M. Vanstopel*, ed è sopra questa copia che io garantisco quest' opera.

Il testo di questo libro era scritto in lingua araba e la traduzione fu affidata ad un uomo molto letterato del nostro secolo, e non abbiamo sofferto che vi fosse la minima alterazione nei disegni, nell' ortagrafo e parole dei 24 talismani contenenenti in questo libro, e per non renderlo troppo famigliare lo si vende in manoscritto, al prezzo di Lire 40.

La proprietà letteraria del detto libro è riservata.

Si è ristampato la seconda editione del libro il *Drago Rosso*, corredato ed accresciuto prezzo L. 2.

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[1] This notice is found in Bestetti.

La medicina, e la chirurgia domestica bene in casa ove si espongono [119] gl'insegnamenti pratici, e necessari affinchè ogni individuo possa preparare ed impiegare con poca spesa i medicamenti opportuni, per guarire la maggior parte delle malattie, interne ed esterne al corpo umano. Nel detto Manuale vi sono più di 500 ricette, o Secreti ritrovati nel sonno magnetico dalla celebre sonnambula parigina *M. Puches*, prezzo L. 3.

Per l'acquisto scrivere al direttore dell'**Agenzia Europea**, od alla celebre sonnambula parigina *M. Puches* in Milano. [120 bianco] [121]

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## PROGRAMMA DEI CONSULTI MAGNETICI

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Brulefer. Third spirit under Hael and Sergulath. He makes you loved by persons of the opposite sex. According to the Ital. eds, he teaches astronomy. 18-19

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Guland. Fourteenth demon under duke Syrach, conjured on Saturday. He has the power to excite and cause every sort of disease. vii, 14-16, 35 n, 55 n, 57, 83 n

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Hael. First spirit under Nebirots. He teaches writing of all sorts of letters, and in an instant can enable one to speak any language. He also gives explanations of the most hidden things. 18, 84 n

Haristum. Second spirit under Hael and Sergulath. He gives the power to pass among flames without burning. 18-19

Hepoth, 82. Aka and also see Hicpacth.

Heramael, one of the four main spirits under Satanachia (L1202: Eramael). He teaches the art of medicine, gives knowledge of all diseases with their entire radical cures, and makes known all types of plants, the places where they are found, and when they must be collected, also their true compositions, for effecting a perfect cure. 17, 84 n

Hiepacth (var. Hicpacth). Eleventh demon under duke Syrach. He can transport a distant person to you in an instant. Hicpacth, 13, 15-16, 82 n; Hiepacth, 13 n, 15

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Humots. Twelfth demon under duke Syrach. He has the power to bring to you all sorts of books that you can desire. 14-16, 83 n

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Klepoth. Fifth demon under duke Syrach. His seal is used on the staff according to Blocquel et al. He can make you see all sorts of dances. 13-14, 16, 24 n, 25 n, 44 n, 82, 87; aka Kepoth, 78, 83

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Lucifer. One of the three main infernal powers. He appears in the form of a handsome boy; when angry he appears reddish. iii, v, 8, 11-13, 16, 21 n, 34, 35 n, 52 n, 55 n, 67-68, 73, 80, 101

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Minosons (var. Minoson; Blocquel et al: Minosum). Seventh spirit under Hael and Sergulath. He helps one win at games of chance. 18-19

Morail. Sixteenth demon under duke Syrach. He has the power to render persons invisible. 14-15, 17, 83 n

Moymon, 10 n

Musisin. Second demon under duke Syrach (var. Musifin, Musofin). He has power over the great lords, and teaches them all that happens in the Republics and the realms of their allies. 11 n, 13-14, 16, 84 n

Nabam, demon invoked on Saturday in GH (alternately Guland). 35 n, 55 n

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Nesbiros (var. Nebirots). Subordinate of Astaroth. GG: Nebiros. 13 n, 81 n, 101-102; Nebirots, 18

Omadiel (var. Homadiel). According to Sloane 1307, the angel who revealed the secrets to Solomon. 3 n

Oriens (var. Urieus). King of the East according to Agrippa. 10 n

Paymon (var. Bayemon, Poymon). King of the West according to GH, Agrippa, and Abramelin. 10 n

Pentagnony (Blocquel et al: Pentagnegni). Fourth spirit under Hael and Sergulath. He gives invisibility, and makes one beloved by dignitaries. 18-19

Peridôn, spirit invoked in invisibility spell. 48 n

Pluto, 68

Poymon, 10 n

Proculo. First spirit under Hael and Sergulath. He causes one to sleep for twenty-four hours, and gives knowledge of the spheres of sleep. According to the Ital. eds. he gives prophecy. 18-19

Put Satanakia. See Satanachia.

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Satanicae (Bestetti: Satanacia). Rules forty-five minor demons. 17

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Scyrlin (var. Scirlin, Scrylin. Blocquel et al substitute Claunech). He has the authority of the Emperor, and his seal is said to be key to commanding the other spirits. 8 n, 21 n, 33

Segal. Tenth demon under duke Syrach. He can show all sorts of marvels and chimeras, both natural and supernatural. 13, 15-16, 83 n

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Sergulath. Second spirit under Nebirots. He furnishes all sorts of speculations, and teaches the art of war and the means of smashing enemies. 18

Sergutthy (Bestetti: Serguthy; L1202: Sugunth). One of the four main spirits under Satanachia. He has power over women of all ages. 17, 84 n

Sidragosum (var. Sidragasum). Sixth spirit under Hael and Sergulath. He makes young women dance. 18-19

Silcharde. See Sirchade.

Sinachi. See Sirachi

Singambuth. He or she can grant certain characters by which one can acquire the services of some of the spirits. 10

Sirach (same as Syrach? qv)

Sirachi, aka Sinachi, 80-81

Sirchade (var. Silcharde). Ninth demon under duke Syrach, conjured on Thursdays. He has the power to make you see all kinds of animals of any nature. Silcharde, 13, 15-16, 35 n, 55, 82 n

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Surgat. Fifteenth demon under duke Syrach, conjured on Sundays. He can open all sorts of locks. 14-16, 35 n, 55 n, 57-58, 83 n

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Sustugriel (L1202: Suffugiel). One of the four main spirits under Satanachia. He teaches the magical art and gives familiar spirits for and all that is desired, and can provide mandrakes. 17, 84 n

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